

# The Relationship between Organisational Culture, Values and Need Systems

by

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## ABSTRACT

The purpose of this study was to determine the Personal Values, Perceptions of Culture and Achievement Motivation levels of employees in an organisation. Employees were classified according to differences in job grade, race and gender. The influence of Length of Service, Educational Level and Age as biographical variables was also considered. Respondents were drawn from an organisation which provides a service at harbour terminals. Services include loading and off-loading ships and storing freight and bulk cargo. The co-operation of all managers employed in the organisation, classified into lower, middle and senior categories, was solicited through the offices of the Human Resources Executive. Sets of questionnaires were distributed to the population of 430 managers in the organisation. From the returns, 169 usable sets of questionnaires were processed. Personal Values and Perceptions of Culture were assessed using instruments based on Graves' (1970) "Open System Theory of Values", while Achievement Motivation was measured using the Achievement Motivation Questionnaire (PMV). Analysis of the data was done descriptively as well as by using Pearson's product-moment correlations, t-Tests and analysis of variances. Findings indicate there are significant relationships between some factors on the Personal Values Questionnaire and those on the Perceptions of Culture Questionnaire. Absolutistic/Conformist Personal Values were held most strongly whilst Egoistic values were ranked lowest. The most strongly held perception was the organisation had a Passive Hierarchy culture and the weakest was that it had an Empire culture. Overall Achievement Motivation was at the average level for all managers. There are significant differences in the Personal Values, Perceptions of Culture and Achievement Motivation levels of managers classified by race and job grade. While Achievement Motivation levels were influenced by gender, Personal Values and Perceptions of Culture were not. Age appears to have an influence on Personal Values but not on Perceptions of Culture and Achievement Motivation. Significant differences were found in Personal Values and Achievement Motivation levels but not in Perceptions of Culture among managers with varying lengths of service. Education level seems to influence managers' Personal Values and Achievement Motivation levels but not their Perceptions of Culture. Construct validity coefficients for the Personal Values and Perceptions of Culture Questionnaires were established and existing coefficients for the Achievement Motivation Questionnaire were analysed. Results of the current study must be regarded as tentative due to limitations in the sampling procedure, the possibility of changes in the meaning of the Achievement Motivation construct as measured on the PMV, as well as shifts in the meanings of the factors on the Personal Values and Perceptions of Culture Questionnaires (all three instruments were designed in the early 1980's). These movements in meanings could render existing reliability and validity coefficients suspect.

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## CHAPTER 1

### INTRODUCTION

#### 1.1 BACKGROUND TO THE STUDY

Imbalances in South African society are attributable directly to policies of racially based social engineering institutionalised by the State since the 1940's. Pressures toward addressing these discriminatory practices intensified in the 1970's with calls for a non-racial society coming from the business sector and from increasingly influential opposition political, labour and social groups in broader South African society. Amongst other reasons, societal calls were precipitated by increasing political unrest and the negative impact of international economic sanctions on peoples' lives, while calls from the business sector were attributed to a declining supply of skilled White labour arising from their smaller population growth rate, the army draft of skilled White labour from industry, and the requirements of the Sullivan Code for equal employment practices, particularly on international companies still operating in South Africa and which did not disinvest. Political change since the early 1990's and the election of a democratic government in April 1994 have theoretically transformed South African society.

With business under pressure to find ways of addressing the inequitable ratio of skilled White to Black employees within its ranks, various strategies had been instituted, some originating in the 1970's, to meet

these needs. They include Black Advancement Programmes, Human Resource Development Programmes, Reconstruction and Development Programmes, Affirmative Action Programmes, and more recently GEAR. The thrust of these plans is to "normalise", to bring about "equity", to "transform", to "change" the business environment from a White dominated one to that which ideally represents the demographic characteristics of South Africa's heterogeneous society.

Development programmes based on recruiting, selecting and training employees have, to a limited extent, made progress towards producing a system of assumed equal opportunities. There is adequate evidence Blacks are under-represented in management in industry. For any development programme to succeed, especially in the business sector, it is necessary to enable management to address these inequalities effectively. While economists, business economists, financial planners, among other specialists in enterprises would each have their own strategy to address the issue of Black Advancement, an industrial psychological approach is to gain an understanding of the characteristics of employees in an organisation.

The approach postulated in the current research is directed towards obtaining an insight into the values of managers in the work environment and to relate these to their perceptions of the culture of the organisation together with their achievement motives. Degrees of congruence and/or divergence between and among different levels of managers on these three constructs would provide insights into what drives them to achieve, what their values are, how they perceive the

organisation, and how these three constructs interact. The heterogeneous nature of South African society provides the background within which to examine these interrelationships on a racial basis, and to provide that information for incorporation into human resources planning strategies.

## 1.2

### MOTIVATION FOR THE STUDY

The need for an investigation into the relationship between Personal Values, Perceptions of Culture, and Achievement Motivation of managers is endorsed by organisations being able to use the study's findings in human resources development programmes. Such data would identify the strengths of personal values, the types of cultures organisations are perceived to have, and their levels of achievement motivation. This information would help bridge the gap that exists in understanding how different individuals consider the world in which they work.

The study is deemed relevant in the present climate of transformation as it would provide insight into the relationships of the sets of values held by managers, how they perceive the organisation, and their levels of Achievement Motivation. Cross-cultural differences, based on race, primarily, are believed not to have any influence on peoples' personal values and perceptions of culture. In this regard, Beck and Linscott (1991: 29; 1994: 95) say "Categories such as race are incidental and irrelevant". This conjecture is to be tested to establish whether it can be upheld or refuted.



### 1.3

#### THE OBJECTIVES OF THE STUDY

The primary objectives of the study, presented in a composite format are:

- . To determine the Personal Values of managers according to job grade, race and gender.
- . To determine the Perceptions of the Culture of the Organisation by managers according to job grade, race, and gender.
- . To determine the Achievement Motivation levels of managers according to job grade, race and gender.
- . To determine whether biographical variables namely, age, length of service and level of education influence personal values, perceptions of organisational culture, and achievement motivation.
- . To determine the intercorrelations between the Personal Values and Perceptions of Culture factors.

To realise these objectives a descriptive analysis has been done, an interrelational analysis performed, and hypotheses which are to be tested, have been formulated.

### 1.4

#### HYPOTHESES OF THE STUDY

The hypotheses of the current study are stated individually based on the composite objectives.

Hypothesis 1:        There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric,

Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among the different managerial levels (Lower, Middle and Senior), i.e. by Job Grade.

Hypothesis 2: There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among the different managerial levels (Lower, Middle and Senior).

Hypothesis 3: There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among the different managerial levels (Lower, Middle and Senior).

Hypothesis 4: There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric and Systemic/Existential) among managers of the respective race groups (Blacks, Coloureds, Indians and Whites).

Hypothesis 5: There is a significant difference in the respective

Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers of the respective race groups (Blacks, Coloureds, Indians and Whites).

Hypothesis 6: There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers of the respective race groups (Blacks, Coloureds, Indians, and Whites).

Hypothesis 7: There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential), between Male and Female managers.

Hypothesis 8: There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) between Male and Female Managers.

Hypothesis 9: There is a significant difference in the respective Achievement Motivation factors (Persistence,

Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) between Male and Female managers.

Hypothesis 10: There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among managers differing in age.

Hypothesis 11: There is a significant difference in the respective Perceptions of Culture Factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers differing in age.

Hypothesis 12: There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers differing in age.

Hypothesis 13: There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential)

among managers differing in educational level.

Hypothesis 14: There is a significant difference in the respective Perception of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network and Functional Flow) among managers differing in educational level.

Hypothesis 15: There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers differing in educational level.

Hypothesis 16: There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among managers differing in length of service.

Hypothesis 17: There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers differing in length of service.

Hypothesis 18: "There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence and Achievement Motivation) among managers differing in Length of Service.

## 1.5 STRUCTURE OF THE STUDY

The study comprises of ten chapters. Chapter One is an introduction to the research which sets out its background, motivation, objectives, hypothesis, structure and limitations.

Chapters Two to Six constitute the literature survey. The literature survey is intended to determine what has been discovered recently by researchers on the subject. Chapter Two examines the literature on the nature of the concept of Culture from a social-psychological perspective. Chapter Three is a study of Values from a psychological perspective. It constitutes one of the variables of interest in the current study. Chapter 4 reviews the different theories of organisational culture. It constitutes one of the variables under investigation. Chapter 5 focuses on cross-cultural studies of organisational culture from an international perspective. Chapter 6 reviews studies on motives and achievement needs as it is the third variable of interest in the present study.

Chapters Seven to Nine present the research process used in the study.

Chapter 7 deals with the methodology adopted in the design of the study. The results of the research are presented in Chapter 8 and a discussion on them follows in Chapter 9. Chapter 10 is the final chapter and essentially comprises the conclusions and future recommendations.

## 1.6 LIMITATIONS OF THE STUDY

There are several limitations pertaining to the current study.

- . The researcher had no direct contact with the respondents to supervise the administration of the questionnaires. Because this was done by Managing Directors who are in positions of responsibility in each of the participating companies it is assumed this was done with the necessary integrity.
- . The study was conducted by using questionnaires which are in the English language medium. It was assumed managers, and Black Managers in particular, being appointed into the lower management level, from supervisory and operational level posts would have had no difficulty with the language level contained in the questionnaires.
- . All respondents were drawn from one out of five operating divisions in the group. Generalisations can therefore not be made about the other four divisions nor about the group as a whole.

- . The Achievement Motivation Questionnaire is now nearly 20 years old. The content of what constitutes the Achievement Motivation construct could have shifted. In this regard there could be problems with its reliability and validity. Allied with this limitation is the need for new norm tables to address changes which may have taken place in Achievement Motivation amongst individuals, based on differences in educational levels, occupations, race and gender.
- . The social desirability aspect of the Achievement Motivation Questionnaire has not been tested. It is not known to what extent respondents can see through the items on the questionnaire. This also presents a problem of reliability.
- . The sparse available literature on the application of Gravesian (1970) theory to the work environment presents the problem of insufficient comparative data to evaluate the current study against, both nationally and internationally.
- . Barring one study, virtually no published data on the psychometric properties of the Personal Values Questionnaire and the Perceptions of Culture Questionnaire could be ascertained.
- . The unconventional structure and scoring patterns of the Personal Values Questionnaire and the Perceptions of Culture Questionnaire did not allow for the ready computation of Cronbach's Coefficient Alpha nor did it generate interpretable factor analysis data.



based on standard statistical packages. Time and financial limitations precluded pursuing the possibility of having specialised computer programmes written up to determine these properties.

Despite efforts to achieve the ideal of a 100% response rate, a rate of 54% was obtained. After allowing for spoils the usable rate dropped to 49%. While failure to get a response may be attributed to many reasons including language difficulties, a lack of time, and illness or absence from work, Neuman (1997: 247), quoting Sudman and Bradburn (1983: 11) regards the following reason to be most important: "People who refuse to participate in surveys appear to be more negative about surveys in general, more withdrawn and isolated from their environment and more concerned about maintaining their privacy free of any intrusion by strangers". This opinion suggests a certain personality type would respond to surveys. In the instance of the current study Absoluticism/Conformism was the predominant personal value, suggesting these types responded. Whether a different finding might have been obtained had the non-respondents responded is a cause for concern.

## 1.7 SUMMARY

The background to the study together with its motivation, objectives, hypotheses, structure and limitation have been outlined. Considering the central focus of the current research is to examine the relationship

between the personal values of individuals and their perceptions of the culture of organisations. the theory underlying these constructs is to be explored in the following chapters.

Chapter 2 examines the theory relating to Culture from a social-psychological perspective.

## CHAPTER 2

### THEORIES OF CULTURE : SOCIAL-PSYCHOLOGICAL PERSPECTIVES

#### 2.1 INTRODUCTION

In everyday usage the concept of culture refers to people possessing refined, commendable, or worthy taste, the "equivalent to the 'higher things of the mind' - art, literature, music and painting" (Giddens: 1993: 31). One is, for instance, deemed to be cultured if one forms part of an audience at an opera as opposed to a rock concert, reads the works of William Shakespeare instead of Joan Collins or Wilbur Smith. Social scientists, however, use the term more strictly making no distinction between those with or without commonplace tastes. They believe culture to be a product of typical ways of behaviour of groups of people; e.g., how they dress, marriage customs, religious ceremonies, leisure activities and family life. Culture also covers things that people create and which become meaningful to them; e.g., factories, machines, computers, books, houses, ploughs, and bows and arrows.

According to Robertson (1970: 98) people's living habits, their aspirations in life, the roles they fill, how they relate to other people, the way they perceive things, the goods and services they feel they need, and the nature of their consumption patterns reflect, in greater or lesser degree, the impact of culture. This implies while people are biologically similar, their view of the world, how they conduct themselves, and their values are a reflection of their

adaptation to the environment. The Bedouin, for instance, have evolved a unique pattern of living enabling survival in the extremely hot North African desert as have the Eskimos in the icy cold Arctic region.

To create some structure for the various ideas surrounding the concept of culture a definition is necessary, the objective being to gain insight into how people perceive the environment, classify it and think about it.

## 2.2 DEFINITIONS OF CULTURE

The broad and permeating nature of culture makes it difficult to define precisely. Consequently the analysis of any aspect of a society such as language, communication, belief systems, education, political processes, organisations and institutions, technological development and legal systems, becomes difficult. Sturdivant (1973) for instance has reported there are over 164 sociological and anthropological definitions of culture whilst Kroeber and Kluckhohn (1952) "... list more than 250 different definitions" which "... include components such as ideas, concepts, ideologies, values, attitudes, goals, norms, learned behaviours, symbols, rites, rituals, customs, myths, habits, or artifacts such as tools and other material representations" (Sackmann; 1991: 8). From an analysis of the myriad and diverse definitions of culture in the literature, Sackmann (1991: 9-14) has identified five major schools of thought or approaches to understanding culture. The gist of their foci are outlined:

- Cultural Evolution: This approach conceptualised culture as a complex whole that includes cognitive, behavioural and material aspects. Its interests, particularly the writings of Tylor (1871), were focused on discovering the laws of evolution and origin and assumed educated people were superior to the so-called primitive people. The early perspective can still be found in everyday language referring to acquired habits of dressing, eating, or knowledge in humanistic areas.
- Historical Particularism: A reaction to the evolutionary perspective was the work of Boas (1896) whose approach emphasized the historical nature of culture and its artifacts, traits and elements. It considered culture to be particularistic with no unifying thread among its components. To understand culture implied making detailed observations and recordings of customs in their context to comprehend their own and unique (Boas' (1896) terminology "sui generis") principles.
- Functionalism : The exponents of the functionalist approach to understanding culture, viz. Radcliffe-Brown (1952) and Malinowski (1939), focused on social structure. Their search for the structure or set of rules of a natural system led to examining how each part functions in relation to the system. This function was then evaluated to establish how well it served or promoted the well-being of a group.
- Cultural Materialism : This approach takes a more pragmatic

approach than earlier ones in that its proponents, viz. Stuart (1959), White (1959) and Harris (1964), focused on observable behaviour as a continuum of "interacting elements" even though individuals are carriers of cultural tradition. They consider culture as being determined by technological and environmental factors.

- Cultural Idealism : The approach of the cultural idealists focuses on cognitive aspects, i.e. the invisible mental constructions that people have. This approach has four different directions:
  - Psychological anthropology - This direction incorporates psychoanalytical principles whereby culture on the one hand is seen to determine the personality of its members, while on the other hand it represents the personality of its members. When linked to the field of linguistics it is considered to be something internalised by human beings as a world of meaning that affects the way they perceive the world.
  - Ethnography - It incorporates cultural descriptions based on language. Ethnographers attempt to understand a setting from an insiders perspective, similar to Boas' (1896) "sui generis" principles, which focuses on one's own perceptions.
  - Structuralism - The structuralist direction of Levi-Strauss

(1949) focuses on the collective unconscious and assumes history is alive in people's recollections.

- Symbolic anthropology - The proponents of this direction, for e.g. Geertz (1973), see culture primarily as a system of symbols that are involved in social processes. These symbols become associated with human interests, purposes, ends and means. Structuralists focus on both emic and etic perspectives, i.e., insiders' and outsiders' views.

Regardless of the school of thought the interest of cultural anthropologists is to increase an understanding of the various facets of cultural phenomena, thereby making it intelligible to observers. Their search is for meaning underlying human creations, behaviour and thoughts. The sample of definitions that follow is an attempt at representing the breadth of the field.

Tylor (1871: 1), a cultural anthropologist, refers to culture as "... that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of the society". Linton (1945a), an anthropologist, looks upon culture as a "way of life" and says it is "... the configuration of learned behavior and results of behavior whose component elements are shared and transmitted by members of that particular society" (Linton; 1945b: 32). Sociologists Lundberg, Schrag and Larsen (1963: 105) say culture is "... a system of socially acquired and transmitted standards of judgement, belief and conduct, as well as the symbolic and material products of the

resulting conventional patterns of behaviour". Kluckhohn (1951: 86), an anthropologist, refers to culture as "the distinctive way of life of a group of people, their complete design for living".

Gobodo (1990: 94) quotes Ong's (1987) definition of culture as "a set of symbols and meanings in terms of which individuals orient themselves to each other and to the world". Westen (1996: 483) defines culture as "... an organized set of beliefs, rituals, and institutions that shapes individuals to fit its patterns". Some cultures stress community and pursuit of the common good and their members internalise these values. Others foster a paranoid attitude, which individuals express in their relations with neighbours and outsiders.

From an evaluation of different definitions of culture in the literature, Sathe (1985: 10), using an organisational behaviour perspective, has synthesised the following: "culture is the set of important assumptions (often unstated) that members of a community share in common". The idea of shared assumptions is the thrust of this definition because assumptions are not as obvious as communications and actual behaviour patterns.

Hofstede (1991: 5, 260), an organisational anthropologist, defines culture in two ways: firstly as "the training and refining of the mind: civilization", and secondly as "the collective programming of the mind which distinguishes the members of one group or category of people from another". The former definition based on refinement of the mind is narrow in scope and commonly refers to "civilization", wherein the



ordinary and menial things in life are considered, like greeting, eating, showing or not showing feelings, keeping a certain physical distance from others, making love, or body hygiene. These things occur through education, art and literature. The second definition focuses on more fundamental human processes, saying culture is a collective phenomenon because it is at least partly shared with people who live or lived within the same social environment.

Marshall and McLean (1985: 5) say culture is an elusive and difficult concept to pin down into a compact definition and are of the opinion "... the challenge of defining the term lies in capturing its complexity while also portraying something of the mutuality and interconnectedness of its many facets". Geertz's (1973: 5) definition meets these requirements when he states culture is "... an historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life...", and further adds, "... man is an animal suspended in webs of significance he himself has spun. I take culture to be those webs, and the analysis of it [culture] to be therefore not an experimental science in search of law but an interpretive one in search of meaning". This social anthropological definition attends to the notion (contained in earlier definitions and descriptions) that symbols serve as the vehicles of meaning and how people interpret different symbols. These interpretations form and sustain the complex networks of shared meanings.

The sample of definitions discussed identify a common feature, namely culture is the social heritage of a group of people. It is a collection of ideas that are learned, shared and transmitted. This social heritage, however, is not static but changes gradually due to the assimilation and integration of aspects of other cultures and environmental influences upon it (Morgan and King; 1971: 474-475). It survives by adapting and adopting ways which it sees as gratifying and establishes new ways of living (Murdock; 1940: 361-369). In the sociological sense then, culture is a human product which is quite unlike instinctive animal behaviour.

## 2.3 CHARACTERISTICS OF CULTURE

Being a social product based on the creativity of man, culture provides structure and explanations for differences and similarities amongst groups of people. In order to understand this structure it is necessary to examine some of the essential characteristics of culture. Brown (1976: 19) and Hoecklin (1995: 24-25) say a culture's learned, transmitted and shared qualities are important in that "... people are culturally conditioned" by them (Komin; 1990: 681). An appreciation of the different characteristics of culture highlights the importance of its integrated elements.

### 2.3.1 CULTURE IS LEARNED

Culture is a learned phenomenon in that man is not born with culture but instead man is born into a culture. It exists before and after any

given individual. Culture is derived from one's social environment and not from one's genes (Hofstede: 1991: 5). Man engages in symbolic and meaningful interaction with others in group settings and in this way is socialised into the values, beliefs and rules of that society (Hagedorn: 1983: 63). People assimilate qualities through a process of social heritage rather than through biological or instinctive processes.

### 2.3.2 CULTURE IS TRANSMITTED

Culture is transmitted in that it is a legacy from the past representing the collective experience of ancestors. In this respect language plays a central role in transmitting its elements from one generation to the next. Language is a system of symbols, sounds, meanings, and rules which in combination constitute the primary mode of communication among humans (Westen; 1996: 277). It is the main mode of transmitting information, bridging separateness and sharing thoughts. This means culture would endure and each new generation need not develop its own culture all over again. Culture, however, is not static but is being continuously added to and modified by incorporating new inventions, superstitions, fables and human limitations (Goodman and Marx; 1978: 79). The tendency therefore is toward more complexity, although not necessarily improvement.

### 2.3.3 CULTURE IS SHARED

For effective, stable and meaningful interaction to occur people must have a shared system of meaning. The shared characteristic focuses on

giving order and a pattern to life. In every society people (i.e., parents, teachers, peers, etc.) and social institutions (e.g., the family, religion, education, politics, economics, amongst others like work, sport, etc.) are designated to teach and pass on values, ways of behaving and skills. In homogenous societies more people are likely to share a common set of values, norms, beliefs, behaviour and language than in a highly diverse one. Although there is never complete consensus in any group about the specific components of culture, i.e., values, beliefs, and norms, its existence depends on general agreement. Disagreement on the general goals of the components is likely to lead to conflict and a collapse of the social order of that group (Goodman and Marx; 1978: 79). By the same token some measure of agreement is essential in society as a whole to avoid conflict and to maintain its existence.

## 2.4 CONCEPTIONS OF CULTURE

Sathe (1985: 9) says the current concept of culture has been influenced by two schools of thought in cultural anthropology. Adaptationists (following the cultural materialist approach) support the view that culture is based on what is directly observable about the members of a community - i.e., their patterns of behaviour, speech and use of material objects. The ideational school (following the cultural idealist approach) shows a preference for examining what is shared in the minds of members of a community - i.e., the beliefs, values and other ideas people share in common. The complexity of the concept of culture is based on the fact that "... different people think of different slices

of reality when they talk about culture" (Sathe; 1985: 10).

According to Rohner (1984: 113-114), anthropologists view culture from two opposing perspectives. The behavioural view (cultural materialism) conceives of culture as "... the regularly occurring, organised modes of behaviour in technological, economic, religious, political, familial and other institutional domains within a population". This view offers a social realm where culture is a behavioural system. The contrasting view (cultural idealism) holds culture as a system of symbolic meanings, i.e., "... a symbol system, an ideational system, a rule system, a cognitive system...". Rohner (1984: 119-120) identifies with this latter conception that culture is a system of ideas and meanings as is evidenced by his definition that culture is "... the totality of equivalent and complementary learned meanings maintained by a human population, or by identifiable segments of a population, and transmitted from one generation to the next".

A debate over which view is correct would not be constructive since culture does not have "... a true and sacred meaning that has to be discovered. Each view has its place, depending on what one is interested in" (Sathe; 1985: 10). In the work environment, for instance, superiors are concerned about how people behave as well as what their beliefs are. Sometimes behaviour and beliefs converge, at other times they do not.

Cole and Scribner (1974: 8-9) hold the view that the diversity in explanations of what culture is arises from two methodological issues,

viz., the basic assumptions that researchers hold and the data-gathering techniques they use. Consequently obtaining "facts" about a culture and the cognitive processes that underlie it are difficult to obtain and are likely to be incoherent.

Biesheuvel (1987: 1) is of the opinion that the concept culture does not need a precise definition, arguing definitions tend to restrict innovative and radical thinking about a subject. This opinion supports Segall (1984: 153) who doubts "... that it is worth the effort to try to enhance the concept's clarity or to struggle to articulate a universally acceptable definition". While Segall (1984: 154) does not reject the existence of the concept of culture, he does not see the need for a precise definition, arguing a definition would be "... irrelevant to the real business of cross-cultural psychology". According to Biesheuvel (1987: 2) if a clear definition was to be formulated, cross-cultural psychologists and social anthropologists could end up finding, in an extreme but unlikely scenario, that they have been studying the wrong things.

Segall (1984: 154) is of the opinion that identifying ecological, sociological and cultural variables would be far more meaningful to explaining variations in human behaviour as they are "less abstract and far more measurable than 'culture' in any or all of its many insubstantial shapes". He believes research should start with a dependent variable and then search for possible causes.

Jahoda (1980: 70) supports the notion of the need for a definition of

culture arguing "... one of the major weakness of current theories [of culture] is an inadequate operationalization of the concept of 'culture'". He argues that a thorough analysis of the concept is a necessary condition for further theoretical advances in cross-cultural psychology. In a later publication Jahoda (1984: 139-140) reaffirms his position, holding "the notion of 'culture' is indeed unclear", and "culture is arguably the most elusive term in the generally rather fluid vocabulary of the social sciences", but maintains his view the scientific world requires operational definitions in order to clearly categorise constructs so that they may be measured with confidence. He says "if we are to account for higher-level psychological functioning in different cultures we also need some means of characterising the intricate yet orderly patterning of various social worlds" (Jahoda; 1984: 150). Rohner (1984: 133-134) is also supportive of the idea of formulating an operational definition, as it seems relatively little research within cross-cultural psychology has much to do with "culture" per se. He says "... occasionally we want to do true 'cultural' or 'cross-cultural' analyses ..., or deal with true 'cultural' ... variables. For times such as these I believe cross-cultural psychology should develop a shared (that is cultural) sentiment about what the term 'culture'... means".

In addressing the debate of the need for and against a definition of culture one has to be careful, in that the formulation of a narrow definition can exclude important constructs whilst a broad based definition would include such a variety that it fails to provide adequate insight and explain any circumstance satisfactorily. To this

end Retief (1988: 155) says "on the one hand the danger exists that an overly rigid definition of culture can be given, which results in the absolutization or reification of certain aspects of culture at the cost of excluding others... On the other hand, a definition or conception of culture can be so vague or all inclusive that no substantive, explanatorily useful demarcations or distinctions are made, which results in a conception that fits everything but explains nothing". Although some conceptual clarification and theoretical integration has been achieved, Kagitcibasi and Berry (1989: 495) say cross-cultural psychology lacks, and badly needs, a conceptual framework.

## 2.5 MODELS OF CULTURE

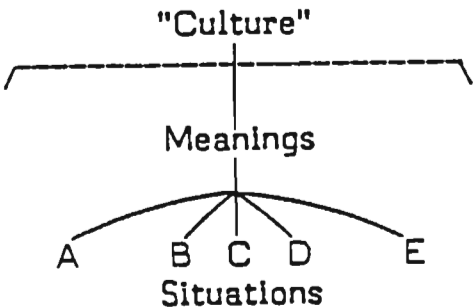
Retief (1988: 140) applied Wittgenstein's (1933) concept of "family resemblance" towards explaining and formulating a model of culture. He used the term "culture" as a higher order descriptive construct to denote the Zulu, Pedi and Trobrianders, just as one uses the term "universities" to denote Cambridge, Oxford and Yale. It is used as an "umbrella" term to cover shared meanings from many possible situations. The "family resemblance" view can be explained as a "causal chain" in Figure 2.1.

In this chain "culture" is construed as shared meanings from many situations. In view of the fact this "umbrella" of meanings is prescriptive it "causes" certain behaviour to occur. Consequently, behaviour in different situations is subject to the influence of cultural meanings associated with that particular situation. The



concept of culture therefore functions as an umbrella under which other systems exist.

FIGURE 2.1 CULTURE AS AN "UMBRELLA" OF SHARED MEANINGS



Source: Retief, A. (1988). Method and Theory in Cross-Cultural Psychological Research. HSRC Investigation into Research Methodology, Research Report Series : 6 Pretoria : HSRC.. p. 139.

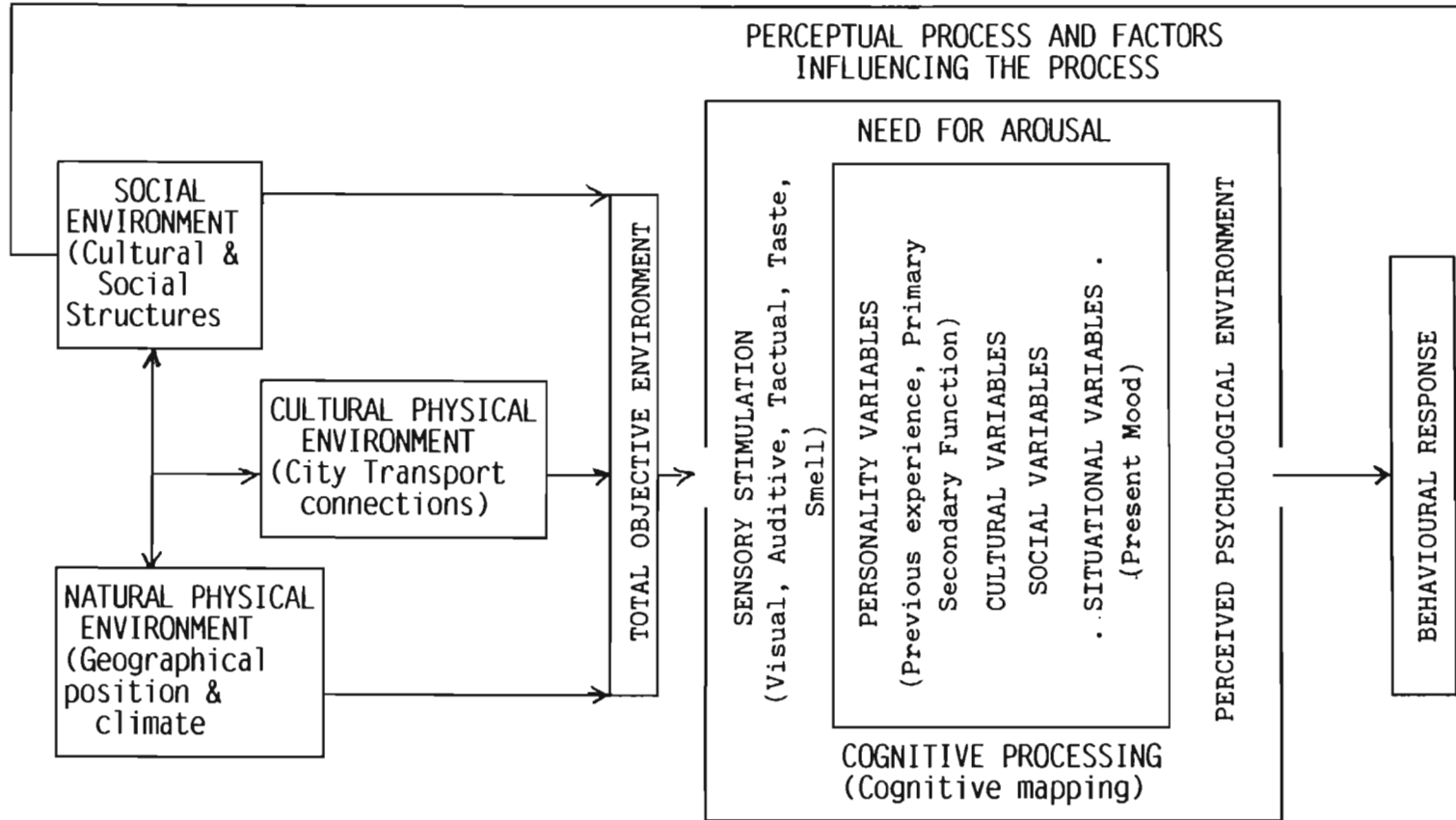
Retief (1988) proposes a hybrid model of culture based on two existing but different theoretical models, one by Viljoen (1981) from the field of environmental psychology, and the other by Berry (1980: 159-164) from cross-cultural psychology. The rationale underlining the use of these models is they provide some structure to the domain of culture, bearing in mind the absence of a clear definition of the concept. A discussion of Viljoen's (1981) environmental model, Berry's (1980) multilevel arc model, and Retief's (1988) bridging model (as labelled by Kagitcibasi and Berry (1989: 495), highlight the different interpretations of the concept of culture.

Viljoen's (1981: 100) "Environmental Model of Man" based on Ittleson, Proshansky, Rivlin and Winkel (1974) sets out "working assumptions" about the environment which serve as a guide to research and analysis of man's perception of and interaction with his environment. Berry's (1980: 161-164) multilevel arc model stresses the need to consider "behavioural phenomena" within a naturalistic "total environmental context" (Berry, 1980: 159), i.e., to consider behaviour in functional, real-life settings at the broader, holistic, all encompassing level rather than at the narrow, reductionist, molecular level. The environment according to Berry's (1980: 159, 177) approach, which he acknowledges is based on systemic models developed for comparative research by Brunswick (1955) and Barker (1968), does not consist of independent or discrete sets of variables but rather variables that are "tied" together in "textured" meaningful wholes as a "package".

The environmental model of man (Figure 2.2) shows that the total or "real" environment which could influence human behaviour consists of three reciprocal dimensions viz:-

- . The social environment (e.g., cultural and social structures and institutions),
- . The natural physical environment (geographical position, climate, natural hazards), and
- . The cultural physical environment (city, housing, transport, connections, etc.) (Viljoen; 1981: 100).

FIGURE 2.2 AN ENVIRONMENTAL MODEL OF MAN



Source: Viljoen, H.G. (1981). The new environmental model of man and the shift from the traditional structural to a transactional view of perception. South African Journal of Psychology. Vol 11, No. 3, p. 101.

The real environment must be distinguished from the "perceived psychological environment" in that the latter is "the result of the interaction between the individual's own psychological, physiological and social make-up of his personality and the real environment" (Viljoen; 1981: 100). This perceived psychological environment eventually determines the person's behavioural response. "Because the behavioural response always takes place in a socio-physical environment, the cyclical feedback process forms a very important part of this environmental model of man..." (Viljoen; 1981: 100).

This feedback process forms an essential part in the explanation and understanding of a person's adaptation to his/her environment or of the adaptation of the environment to fit his/her needs. In effect, there is a transactional and cyclical person-environment and person-culture interaction.

### 2.5.2 THE MULTILEVEL ARC MODEL

Berry's (1980) Multilevel Arc Model is conceptualised on the basis of the existence of relationships between an organism's behaviour and the environmental contexts within which it operates. Relationships are considered to be dynamic where both culture and behaviour are seen as adaptive while environmental settings are considered to be static.

In the Multilevel Arc Model (Figure 2.3) four levels of environmental contexts are identified on the left, with corresponding classes of behavioural effects on the right. On each level contexts and effects

are related through the human organism. The vertical dimension, represented by an arrow, traces a continuum from natural and holistic occurrences at the top to the more controlled and reductionistic at the bottom.

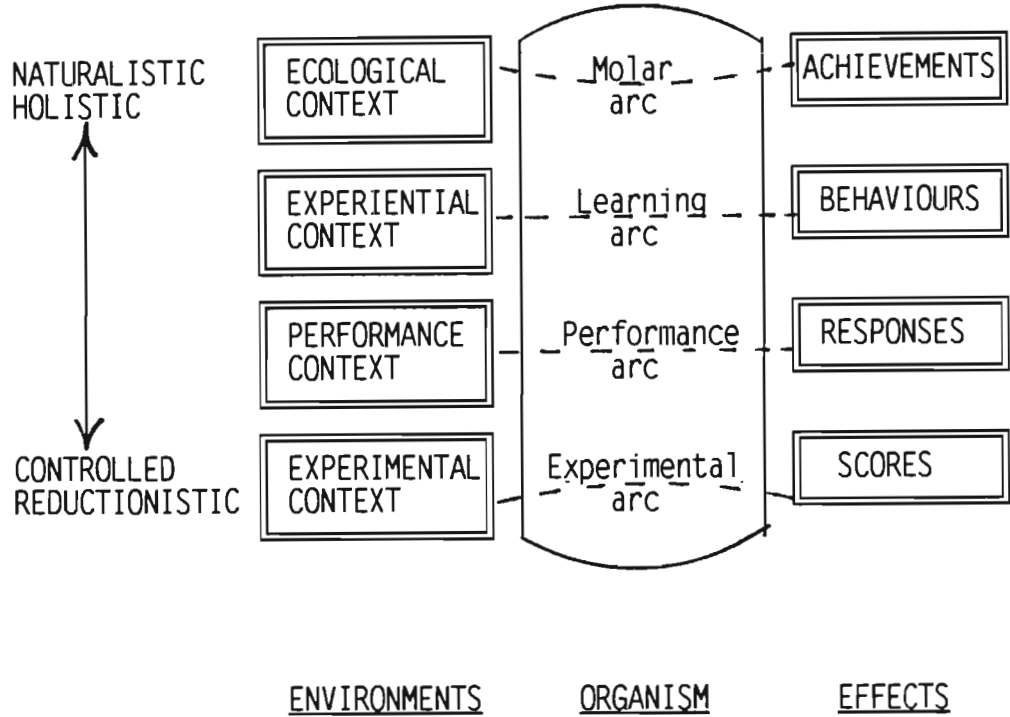
According to Berry (1980: 163) relationships between contexts (i.e. environments) and effects in the model are traced by linkage arcs on the four levels. At the first level, the molar arc is concerned with the life situation (in physical environmental and cultural terms) of an organism and its accomplishments. At the second level, the learning arc is concerned with tying together relationships between recurrent independent variables in the experience of individuals and their characteristic behaviours. At the third level, the performance arc is concerned with more specific behavioural acts as a function of immediate and current experience. At the fourth level, the experimental arc is devoted to the laboratory or other systematic study of relationships between experimental problems and test scores.

This model (Figure 2.3) shows the relationships between environmental contexts and behavioural effects.

Berry (1980: 163) points out whereas general experimental psychology has failed to ascend the vertical reductionist-holistic dimension to make valid inferences about causal relationships at the middle two levels, cross-cultural psychology, on the other hand, has failed to descend the vertical dimension to achieve a specification of experiential, performance and experimental context variables which are responsible for

task performance and behavioural variations across habitats. Consequently, experimental psychology may be seen as lacking "external" validity while cross-cultural psychology generally lacks "internal" validity.

FIGURE 2.3 BERRY'S (1980) MULTILEVEL ARC MODEL



Source: Berry, J.W. (1980). Ecological analyses for cross-cultural psychology. In N. Warren (Ed.). Studies in Cross Cultural Psychology, Volume 2. London: Academic Press, p. 162.

According to Verster (1987: 93), Berry's multilevel arc model illustrates the important point that the terms "context" and "environment" cannot be limited to any particular level of analysis. Both broad systems and specific situations are elements of context and any thorough study of cross-cultural variations in behaviour will need

to be pursued in a systematic fashion to accommodate relationships between behavioural effects and environmental contexts at all levels of analysis.

### 2.5.3 THE BRIDGING MODEL

Retief (1988: 148) is of the opinion that both Berry (1980) and Viljoen (1981) emphasize a systematic conception of culture-person and culture-environment interactions. Both culture and environment are seen as open-systems by them and their models imply that a cyclical feedback process best represents the interaction between persons, their cultures and their environments. However neither of them attempts to explain the culture construct itself. In view of this weakness Retief (1988) proposed a model to explain the construct and the relationship between culture and behaviour at a societal level.

Retief's (1988: 155-156) model defines culture broadly as "... a distinctively human adaptive strategy for adjusting to and moulding the environment. Adaptation takes place in terms of the social environment (the creation of a social structure), the mythical or metaphysical environment (the imbuing of human life and striving with transcendental meaning) and the physical environment (adaptation by means of exploitation and shelter systems)". This conception of culture is systemic, has functional unity within its structures and exists as a dynamic human product.

By examining Figure 2.4 from the top to bottom, it becomes apparent the

model proposes understanding culture as a system (1) that contains various structural features, (2) which are themselves regarded as systems (3) due to their changeable and continually changing nature. These structural features or subsystems (4) are formed by the interaction between humans as individuals or groups and their environments. The resultant adaptation of individuals or groups to the environment involves the creation of culture. While this adaptation occurs within the physical environment it also leads to the creation of two new environments for the person, viz., the social and the mythical or metaphysical. The latter, i.e., the mythical/metaphysical exists as an abstract, non-concrete, system of meanings (5) . There are thus two levels of interaction:

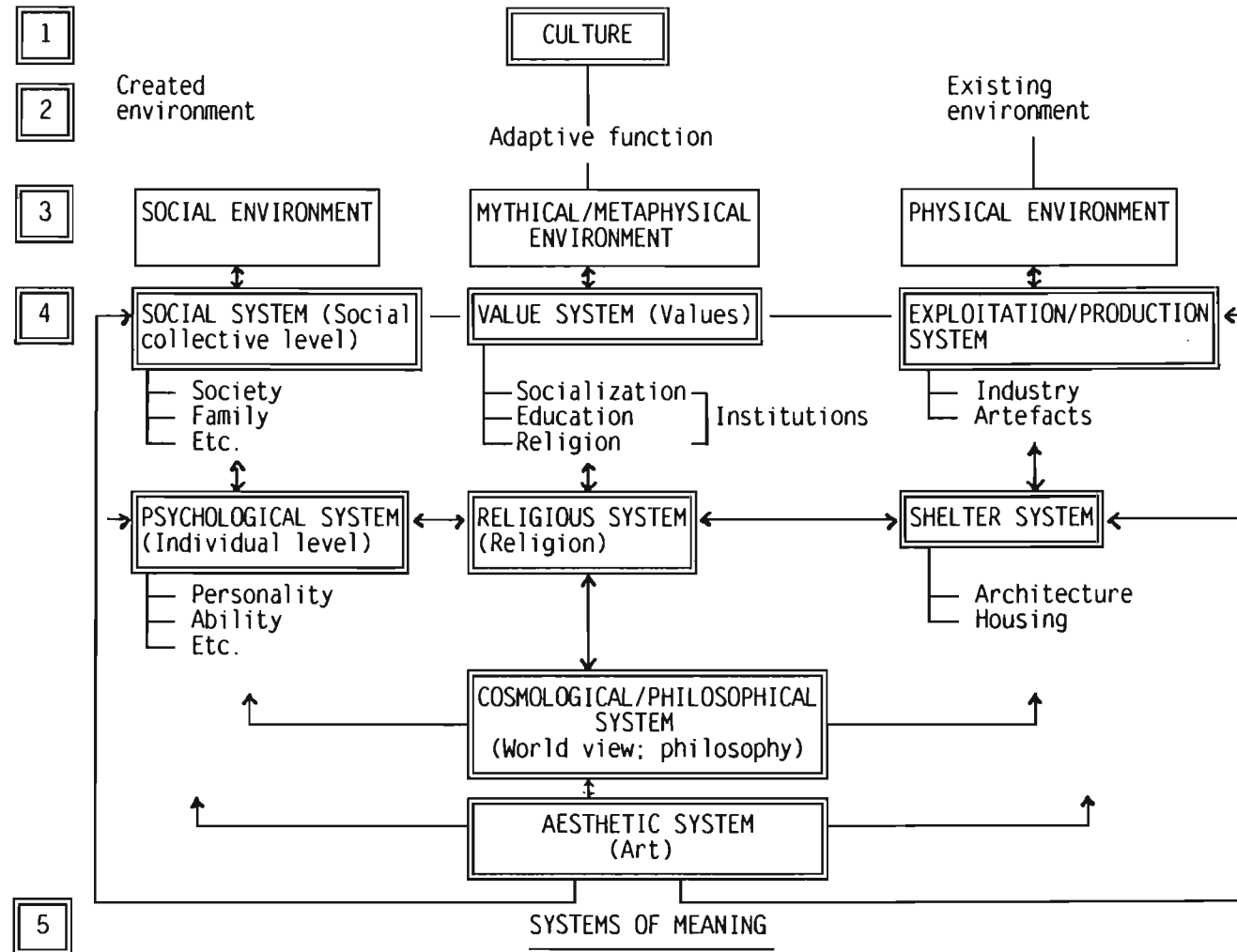
- . Between the environmental contexts and the structural features it incorporates, and
- . Between the systems themselves.

Retief (1988: 150) points out a significant part of human adaptation concerns "fitting in" socially with other persons, into various social systems such as society, a community, or a family, and striving with meaning.

It is evident from this model that culture includes the study of the social environment created by a culture, the mythical and metaphysical environment created by it, and adaptation to the environment, in addition to regarding culture as a system of meanings. This stance differs somewhat from that of Geertz (1975: 5) who regards culture almost entirely as a system of meaning as is evident from his definition.



FIGURE 2.4 RETIEF'S (1988) BRIDGING MODEL OF CULTURE



Source: Retief, A. (1988). Method and Theory in Cross-Cultural Psychological Assessment. HSRC Investigation into Research Methodology, Research Report Series : 6 Pretoria: HSRC., p. 149.

Using Gestalt principles as his basis Fuller (1981) defines synergy as "... the behaviour of whole systems that cannot be predicted by the behaviour of any parts taken separately... In order to really understand what is going on, we have to abandon starting with parts, and we must work instead from whole to particular" (Adler; 1986: 88). This conception is particularly applicable to South Africa given its cultural diversity.

South Africa is a heterogenous society as reflected by the composition of its population. Since the process of industrialisation began in the nineteenth century South African organisations have increasingly reflected this pluralism. Whilst initially managerial and leadership positions in organisations and the society at large were occupied by Whites, the status quo has changed towards a greater integration of Blacks into such positions over the past two to three decades (Charoux, 1986: 12). Consequently, organisations are faced with the task of incorporating different cultures into their organisations.

Cultural diversity is, however, not a phenomenon unique to South African society and in a narrower sense to local organisations, but is a world-wide phenomenon. Managing multi-cultural societies thus presents complex challenges to its leaders. According to Adler (1980: 167-168), "... understanding and managing interactions across cultures are becoming crucial to organisation survival and growth". On a broader societal level understanding cultural diversity helps overcome stresses

and tensions generated by misperceptions and miscommunications.

Hofstede (1980: 11) says cultural diversity does exist and affects the ways in which people function within organisations. The manner in which one goes about understanding diversity is important. Judging cultural differences as being good or bad can lead to inappropriate, offensive, racist, sexist, ethnocentric attitudes and behaviours but recognising differences does not. Recognition occurs when managers realise people from different cultural groups behave differently, and difference affects their relationship to the organisation. Judging occurs when people from one ethnic group are deemed to be inherently better or worse than those from other sections. According to Adler (1986: 78), "choosing not to see cultural diversity [i.e. being culture blind] limits our ability to manage it..." since it confuses recognition with judgement.

Adler (1986: 78-82) continues by saying managing cultural differences requires an understanding of the advantages and disadvantages cultural diversity brings to organisations. The most frequent problems occur in convergent processes when the organisation needs people to think in similar ways, i.e., in communication (converging on similar meanings) and integration (converging on similar actions). People from different cultures fail to understand one another and they do not work in the same ways or at the same pace. The potential for ambiguity, complexity and confusion heightens when the organisation requires clarity and direction. Diversity also results in problems when employees over-generalise organisational policies, practices and procedures. Ethnocentrism is also a problem, particularly when the organisation

must reach a single agreement.

Advantages arising from cultural diversity are centred primarily on expanding meanings with regard to increasing its range of perspectives, approaches, ideas, operations, product lines and marketing strategies. When starting up new projects diversity generates new and creative ideas, new operating procedures and the assessing of trends from different perspectives. Multiple perspectives reduce the tendency to "groupthink", and enhance creativity, flexibility and problem-solving skills. From an international perspective diversity enhances an understanding of foreign employees, foreign clients, foreign markets and foreign political, social, legal and economic conditions.

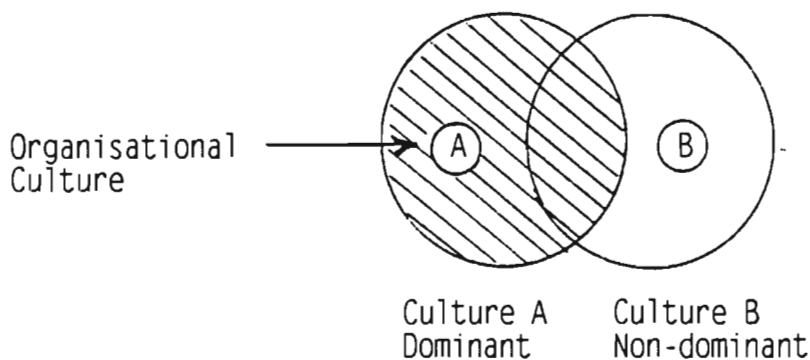
Adler (1986, 1980) has developed models for managing cultural diversity in organisations, namely the dominance (ethnocentric) model, the compromise (parochial) model, and the synergy model, the latter being the most appropriate in the management of cultural diversity. Each of these models is briefly outlined with a view to managing their potential advantages and disadvantages.

#### 2.5.4.1 THE CULTURAL DOMINANCE MODEL

The Cultural Dominance Model in Figure 2.5 is an ethnocentric one as it does not recognise or value the culture of the non-dominant group. The dominant culture is imposed on members of other cultural groups in the belief "our way is the best way". Advantages accruing from the implementation of this model include efficiency, consistency and

simplicity. Limitations would include alienation of the dominated group and the resistance and sabotage of dominating policies and practices. In order to minimise these negative consequences an organisation may select a monocultural workforce but this may not be practical in the South African situation due to its complex social, political and economic milieu.

FIGURE 2.5 THE CULTURAL DOMINANCE MODEL



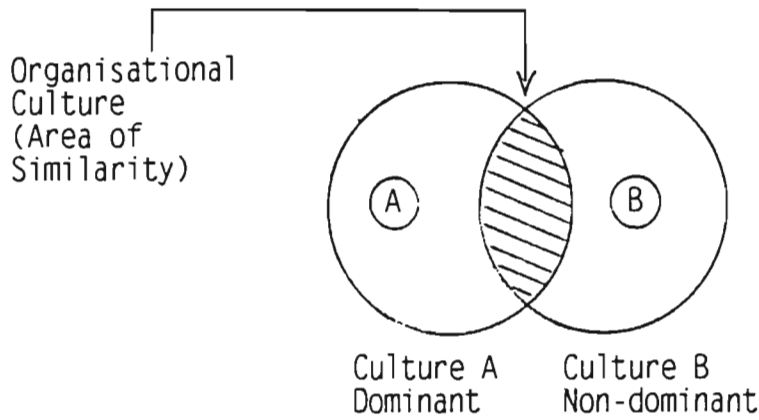
Source: Adler, N.J. (1980). Cultural synergy : The management of cross-cultural organisations. In W.W. Burke and L.D. Goodstein. Trends and Issues in OD : Current Theory and Practice. California: University Associates, p. 171.

#### 2.5.4.2 THE CULTURAL COMPROMISE MODEL

The Cultural Compromise Model (Figure 2.6) attempts to base policies and practices on similarities and differences of the different cultures of members that constitute an organisation's workforce. It identifies "the only way" using a narrow, parochial approach that concentrates on common local interests. Whilst it overcomes the problems of resistance,

sabotage, and alienation it restricts management's flexibility, leading them into thinking problems that arise are not attributable to cultural differences (Adler, N.J.; 1986: 85). Adler (1980) is of the opinion that this model is not very efficient in design, is more complex and more difficult to implement than the Cultural Dominance Model.

FIGURE 2.6 THE CULTURAL COMPROMISE MODEL

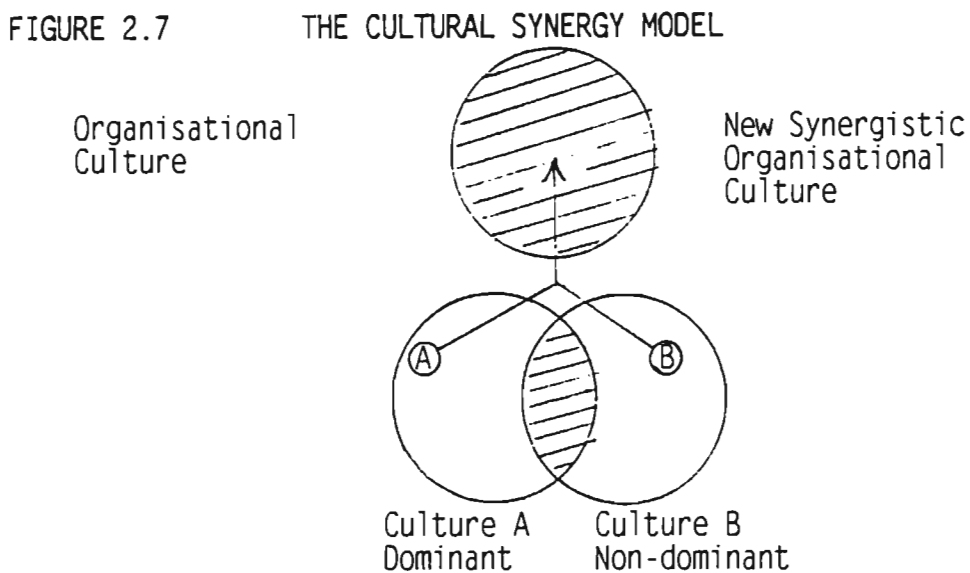


Source: Adler, N.J. (1980). Cultural synergy : The management of cross-cultural organisations. In W.W. Burke and L.D. Goodstein. Trends and Issues in OD : Current Theory and Practice. California: University Associates, p. 171.

2.5.4.3 THE CULTURAL SYNERGY MODEL

According to Adler (1980: 172) cultural synergy involves "... a process in which managers form organisational policies and practices based on but not limited to the cultural patterns of individual organisation members and clients. Culturally synergistic organisations create new forms of management and organisation that transcend the individual

cultures of their members". This implies that management (i.e. the leadership in organisations) is influenced by cultural diversity and the ideal approach to managing should transcend specific cultures.



Source: Adler, N.J. (1980). Cultural synergy : The management of cross-cultural organisations. In W.W. Burke and L.D. Goodstein. Trends and Issues in OD : Current Theory and Practice. California: University Associates, p. 173.

The Cultural Synergy Model of Adler (1980, 1986) recognises both similarities and differences exist among members in a multicultural environment and proposes these be neither ignored nor minimised but that they rather be used as a resource in designing and developing organisations.

The model essentially asserts the best aspects of all members' cultures must be combined, without violating the norms and values of any single culture, to develop an organisational system unique to that particular

situation, in this case the South African context.

Godsell (1983: 4) is of the opinion this model "... is an attractive one for application to phenomena of cultural diversity in South African organisations", firstly, because it facilitates cultural accommodation, and secondly, it allows inputs from different groupings to become a source of growth and development.

Godsell (1983: 3) has identified some advantages of applying this model in organisations. These are adaptability to a culturally heterogeneous environment, a diversity of management options and a lower risk of alienating employees with different cultural backgrounds. Its main disadvantage is its complexity.

Adler (1986: 88-90) has proposed a guide to create cultural synergy within organisations. In the first instance, it must be noted a set of assumptions about cross-cultural interaction within work settings form the basis of the cultural synergy approach:

- . Heterogeneity: many different groups exist within society and each maintains its own distinctness.
- . Similarity and Differences: both cultural similarities and differences share equal importance, not similarities only or differences only.
- . Equifinality: many equivalent ways of reaching a final goal exist, no one culture's way is inherently superior.
- . Cultural contingency: there are many other different and equally good ways to reach the same goal, the best way depends on the

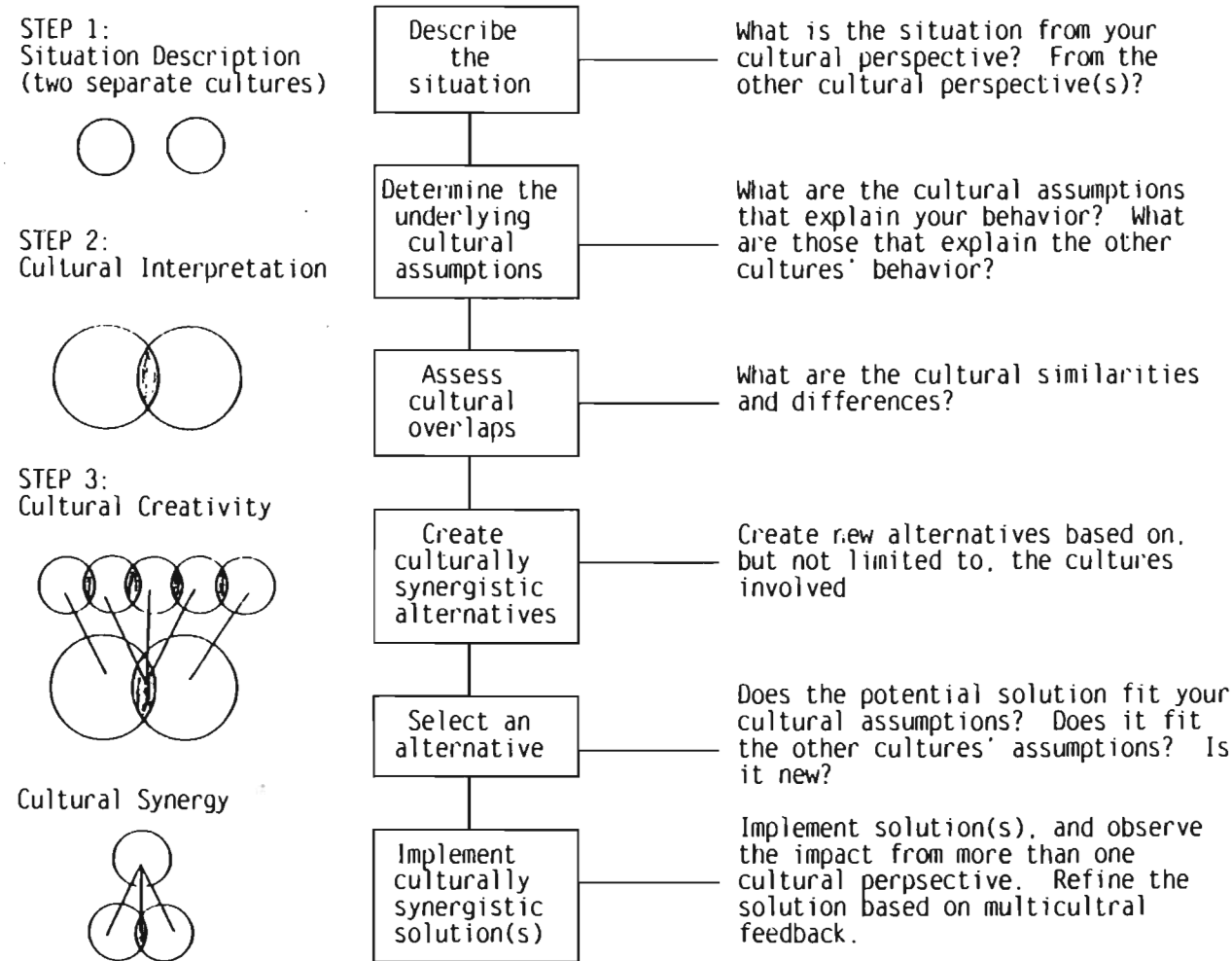


culture of the people involved.

Secondly, the synergy approach to problem solving involves three fundamental steps, namely, situation description, cultural interpretation, and cultural creativity. These are illustrated and explained in Figure 2.8. Implementation of synergistic solutions need not all be done at once, instead they can be introduced gradually as the need for cross-cultural problem solving becomes evident (Adler; 1986: 96).

Sackmann (1991: 51) refers to cultural synergism as "... a term used to capture similarity in the structural processes that underlie the various actions of organisational members. These similarities exist even though the respective individuals may act independently of each other within the same or different locations of the company". Unlike Adler (1980, 1986), Sackman focuses her synergistic perspective on similarities only across organisational members and across different cultural groupings, whilst Adler stresses the recognition of both similarities and differences to obtain synergy.

FIGURE 2.8 CREATING CULTURAL SYNERGY



Source: Adler, N.J. (1986). International Dimensions of Organizational Behavior. Boston, Massachusetts: Kent Publishing Co., p. 91.

Sackmann's (1991: 1, 44, 170) study on cultural knowledge in American organisations conducted on managers from different cultural groupings and across all hierarchic levels and functional areas found cultural synergy "... to be a functional imperative for high levels of performance".

With reference to South Africa, Coldwell and Moerdyk (1981: 70) said "while many Black managers in South Africa may not disagree formally with the validity of the Western system of management, their fundamentally different cultural paradigms will be likely to result in a mismatch between individual and organisational characteristics and will thus tend to affect the level of efficiency at which they operate". This statement asserts differences in socio-cultural and value systems impact on organisation effectiveness. Balzas (1990: 172) indicates the likely consequences of mismatching are tensions, frustration and conflict. Komin (1990: 681) is of the opinion that countries that have shown success in rapid development are those which have found ways of incorporating different socio-cultural values into the management of their organisations. However, Komin (1990: 681-682) is cautious in pointing out that the effective functioning of organisations "... cannot be based on management theories and practices imported wholesale from abroad, but must be based on indigenous practices that emerge from the specific cultural context of the particular society, and take into account the strengths and weaknesses of various socio-cultural aspects in work organisations". In effect Komin (1990) is expressing the opinion that a synergistic process be allowed to operate in organisations by taking cognisance of the strengths and weaknesses of

its culturally diverse members and synthesising practices that "fit" in with an organisation's values. Komin's (1990) position appears to question ethnocentric management philosophies which may stifle success of organisations and he opts rather for a consensual approach. Godsell (1983: 4) has also noted American and European theories of management are not universally applicable and it would be relevant to develop an indigenous South African organisational style appropriate to its culturally heterogenous context.

The preceding discussion shows culture is characterised by material and technological artifacts man uses to adapt to his environment. It also has an ideological and cognitive component which serves as the basis for survival through a system of beliefs and knowledge. Furthermore, culture is typified by a normative component which serves as a standard of behaviour and which provides a form of moral order through a system of values and status-role relationships. Finally, culture has a symbolic element that serves as a means of communication through language, symbols and signs.

## 2.6 ETHNOCENTRICISM AND CULTURAL RELATIVISM

Societies are made up of diverse groups having cultures of their own with concomitant standards of behaviour. Because standards of behaviour are relative to the culture in which people belong, behaviour considered proper in one may be unacceptable in another. One culture may through its religion sanction the consumption of beef as food whilst another may not, some culture may promote an autocratic family system while this may

be undesirable in another. These practices lead to acquiring or learning customary forms of conduct through a process of cultural pre-conditioning.

Cultural diversity tends to lead people to evaluate other cultures in terms of their own learned attitude structure. This evaluative tendency, i.e. ethnocentrism, causes one to look upon one's own culture as being superior, more refined or better than others on the basis that one's own practices are natural and right. Triandis (1990: 34) refers to people as being ethnocentric when "... they use their own ethnic group (an in-group) as the standard and judge others favourably if they are like in-group members and unfavourably if they are not".

According to Shephard (1984: 92) while ethnocentrism can promote loyalty to one's culture, patriotism, and cultural stability, it can hinder social relations between different cultures because it has an inherent inability to transgress its own perspectives. The dominant White western culture in South Africa is an example of the ethnocentric social perspective. It is against the norms and values of this White culture that other cultures in South Africa are evaluated. This dominance is being challenged increasingly in South Africa at present.

Goodman and Marx (1978: 89-90) say "the ethnocentric perspective is almost universally condemned in scientific circles because it grants little or no validity to alternative views or modes of behaviour and recognises little or no difference in social, historical or geographical conditions that may have given rise to the different practices we see

among cultures". Ethnocentrism, then, raises questions about imposing values and standards on other societies.

A comparison between and among diverse cultures could be a complex exercise. Benedict (1934: 206) contends "... one society cannot be judged in terms of another society" because each culture pursues its own goals in its own way. Culture must, therefore, be studied in terms of meanings, attitudes and values shared by members of that society, i.e., it must relate to that society. Cultural relativism, then, is the view that each culture must be evaluated according to its own standards. If perceptions are influenced by the beliefs and values of another culture, interpretations are likely to be distorted.

Cultural relativism calls for sensitivity in the interpretation of behavioural patterns of other cultures, as it is difficult to isolate the individual's own beliefs and values during analysis.

Geronticide, infanticide, and human sacrifice are a customary requirement in some cultures to keep the population down for society as a whole to survive (Harris: 1975: 78-79), but are viewed as morally wrong practices in Western cultures that value generosity, respect for the elderly and sympathy for those who cannot take care of themselves. For instance, geronticide and infanticide have been practised by Australian Aborigines, Eskimos and Caribou Indians. Values and norms that seem morally wrong may make moral sense to a given culture at a given point in time. To pass judgement (i.e. cultural relativism) and to make attempts to influence the situation (i.e. ethnocentrism) would

be perceived as imposing one's own values and an injustice (Harris, 1975; Goodman and Marx, 1978: 89; Hagedorn, 1983: 66).

Because of the problems of ethnocentrism (the belief that one's own culture or group is superior to others) and the practice of relativism (that human thoughts and deeds should be judged only by those of the society or group in which they take place), contemporary researchers are inclined "... to judge cultural practices according to universal humanistic values" (Coser, Nock, Steffan and Rhea; 1987: 93). It is evident from the discussion thus far that ethnocentrism and relativism are contrasting viewpoints that emerge as a by product of cultural variation.

To distinguish between various cultural groups possessing different values in a society, subcultures are identified as distinct entities.

## 2.7 SUBCULTURES

Traditional societies tend to be more homogenous than modern industrial societies because small-scale societies have institutions (educational, political, etc.) that are not highly differentiated from each other. Complex societies have differentiated and separate institutions whose values do not always concur. Furthermore, modern industrial societies include groups that do not always share the values of the dominant culture. Such groups within a society are called subcultures.

Hagedorn (1983: 72) defines a subculture as "... a group that is part

of the dominant culture but differs from it in important ways". A subculture shares certain values and practices, and differs in others of the larger or dominant culture. Essentially, subcultures share the norms and values of the wider society but, in addition, its members have special and unique traits that form an identifiably separate group. Subcultures develop on the basis of racial, linguistic, religious, gender-based, economic, and other differences.

Sackmann's (1991: 40-41) views concur with those of Hagedorn (1983) when she says "subcultures are usually associated with clear-cut boundaries". From an organisational perspective these are set a priori on the basis of specific variables such as a department, function, profession, hierarchy or ethnicity. "As such, subcultures are treated as homogenous and rather closed entities" (Sackmann, 1991: 41). While the traditional conceptions of subcultures do not acknowledge the idea that several overlapping subcultures may exist in organisations at the same time, more recent studies support multiple, overlapping membership.

According to Sackmann (1991: 40) the notion of subcultures differs from a cultural grouping where the latter is not restricted to formal membership or physical presence in a group. "Instead it may consist of individuals located in different places within and across the physical boundaries of an organization" (Sackmann, 1991: 40). The boundaries of a cultural grouping are therefore flexible and may shift. A cultural grouping is characterised by people holding the same or similar cognitions about specific issues.



Hoyer and Mac Innes (1997: 306) propose a narrower description of subcultures by referring to them as ethnic groups within the larger society. Members of these ethnic groups share a common heritage, beliefs, religion, and experiences that set them apart from others in the society.

Whether one subscribes to the narrow or broad description of subcultures it is clear they form unique patterns of values within a group consistent with the larger or dominant culture or social system.

## 2.8 SUMMARY

Culture is a learned, transmitted and shared heritage of knowledge, beliefs, values and artifacts of a society. Cultures have a unique set of practices but not all are to be found in all societies, and they are not universal. There is a strong tendency for people to be ethnocentric, but an understanding of other cultures can be fostered through a process of relativism. Modern societies tend to be heterogenous due to their differentiated institutions and variations of practices and values within them, thereby contributing to the formation of subcultures.

The need for a precise definition of the abstract construct culture has generated much debate amongst researchers. There is limited consensus in the literature about what the components of culture ideally are. From an overview of the schools of thought/ approaches several concepts have been identified which refer to culture as philosophies, ideas,

values, beliefs and norms. These concepts have, however, often been used imprecisely and interchangeably.

A consequence of this unresolved debate is the development of a hybrid model explaining the dynamic relationship between culture and behaviour at a societal level. The model argues culture is an adaptive process between the metaphysical, social and physical environments.

The adaptive process relates to and leads to the using of a synergistic approach towards explaining cultural diversity. The impact of ethnocentrism is addressed through the cultural compromise theory which focuses on identifying both similarities and differences in a multicultural environment for effective functioning of organisations.

The range of definitions and conceptions of what culture is focus on the internalisation of acceptable and unacceptable ideas and on sharing standards of what is desirable socially. The sharing of thoughts and ideas by a group or groups of individuals is termed the sharing of values. Values constitute the principal component of cultures, along with norms and technological artifacts, and are the criteria upon which matters of collective preference are adjudged. An elucidation of these shared standards of desirability, i.e., of values from a social, and, more importantly, psychological perspective will serve to demonstrate their significance in peoples' lives.

## CHAPTER 3

### VALUES : A PSYCHOLOGICAL PERSPECTIVE

#### 3.1 INTRODUCTION

Values are cultural standards that indicate the general goals deemed desirable and worthwhile for organised social life. They provide meaning and legitimacy for social procedures and behaviour and constitute the primary source of social regulation and behavioural interaction.

Every society has certain dominant values that are shared by its members. Non-identification by some members with the commonly shared values of the larger group leads to the formation of subcultures. According to Haralambos (1983: 11) value consensus integrates the various parts of a society, provides the basis of social unity, and the foundation for co-operation, since common values produce common goals.

#### 3.2 DEFINITION OF VALUES

The term "values" means different things to different people primarily because of the perspective and reference point from which one attempts to explain it. From a personal perspective one might include freedom, happiness, self-respect, equality, as important values (Frederick and Weber, 1990: 123-124). Work values would include pride in one's work, job involvement and upward striving (Wollack, Goodale, Wijting and

Smith, 1971: 332). Organisational values would include skilled leadership and management, competitiveness, an eye for profits, creativity, developing new products and services, and career pathing for employees (Harrison, 1993: 91-92, 301-302). Another significant problem in trying to define values arises from the looseness with which the term is used. The expressions of belief, ideology, shared meaning, mission, culture, amongst others are often used as interchangeable substitutes. A sample of definitions from some of the social sciences lend some structure to this concept.

- . From a philosophy perspective values are "... a thing - anything - has value, or is valuable, in the original and generic sense when it is the object of an interest - any interest" (Perry; 1954: 2-3). The reference points here are morality (good and bad) and ethics (right and wrong).
- . From an economics perspective "the word value ... has two different meanings, and sometimes expresses the utility of some particular object, and sometimes the power of purchasing other goods which the possession of that object conveys" (Smith, 1970: 131). Here reference points are the use and service obtained from objects or situations.
- . From a comparative cross-cultural studies perspective a value is "... a broad tendency to prefer a certain state of affairs over others" (Hofstede, 1984: 18). These definitions refer to mental programmes and mapping.

- . From a psychological perspective a value is "... an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (Rokeach, 1973: 5). A value system is "an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance" (Rokeach, 1973: 5). Preferences people have are accentuated in these definitions.
- . From a sociological and anthropological perspective "a value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action" (Kluckhohn, 1967: 395). From a sociological and anthropological perspective values are generalised meanings and unconscious assumptions.
- . From an organisational behaviour perspective "values refer to preferences for courses of action and outcomes" (Beyer, 1981: 167). Identifying preferable objectives and actions to alternate ones, is highlighted.

An analysis of these six social science definitions reveals, in most cases, that firstly emphasis is placed on means and ends, on actions and goals. Secondly, values are organised in some form of priority. Furthermore, these definitions reflect evaluative (right or wrong) descriptive (true or false) and prescriptive (preferred states)

qualities. Bearing these qualities in mind Westen (1996: 464) defines values as "... the importance individuals attach to various outcomes or potential outcomes".

Whether a situation or anticipated action has a positive or negative value for an individual often depends on the person's goals.

### 3.3 VALUE SYSTEMS

Individuals and groups hold several values, in varying degrees of importance, simultaneously. This cluster of values, organised in a subjective hierarchy of relative importance, is a value system. Robbins (1998: 133) defines a value system as "a hierarchy based on a ranking of an individual's values in terms of their intensity." The combination of values held may contain some elements that are incongruent with others resulting in a values conflict. Such a conflict would have to be resolved by that individual personally.

Rokeach (1973: 5) defines a value system as "... an enduring organisation of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance". This definition suggests a value system is a cognitive orientation and organization of correct behaviour to strive towards.

A distinction between value systems and value orientations will highlight their mutual interaction. Rokeach (1973: 22) states while these two terms seem to be "more or less synonymous", they do not appear

to be "altogether interchangeable". Rokeach (1973: 22) quotes Clyde Kluckhohn's (1951, p. 409) definition of a value orientation as "... a set of linked propositions embracing both value and existential elements." A value orientation refers to a pattern of individual rank-ordered results obtained within separate value dimensions or domains. A value system, in contrast, implies a ranking of values along a single continuum (Rokeach, 1973: 22). Rokeach's (1973) use of the terminology "more or less synonymous" and "not altogether interchangeable" suggests he is not entirely convinced these two terms are different. In principle, both utilise rank ordering of values to identify clusters.

The concept of a universal value system has generated different inputs from anthropologists, psychologists and sociologists. Godsell (1981: 2) has proposed three models of value systems distilled from a review of the multi-disciplinary literature on the subject.

### 3.3.1 THE PHILOSOPHICAL MODEL

Originally proposed by Morris (1956), this model is rooted in moral, religious and ethical views of the world. Morris (1956: 15-19) identified "thirteen 'ways to live'" which were later reduced to five value dimensions (Godsell, 1981: 2). Allport (1970: 296) and Godsell (1981: 2) present these as:

- . "Sympathetic concern for others", i.e., receptivity and empathy.
- . "Stoical self-control", i.e., social restraint.
- . "Group activity and enjoyment", i.e., enjoyment and progress in action.
- .

- . "Dynamic integration of diversity", a "rich, full life", i.e., self indulgence or sensuous enjoyment.
- . Withdrawal and self-sufficiency.

The three main component types of Morris' (1956) value system are:

- . The Dionysian - releases and indulges existing desires.
- . The Apollonian - self-contained and controls itself through meditation and detachment that bring understanding.
- . The Promethean - oriented towards activity and striving (Kluckhohn, 1959: 349-350; Lessem, 1990: 56-59).

Furthermore, Morris (1956: 188) identified three types of values:

- . Operative values - preferences that people have for objects, e.g., a house to a car.
- . Conceived values - have a symbolic function and are directed by anticipated outcomes. These values "... take account of both the individual's own personal characteristics and the requirements of organised society" (Morris, 1956: 188). Achievement and power would fall into this type of value.
- . Object values - focus on the qualities and properties of an object as such, i.e., on its advantages and limitations. They emphasize what is desirable, not what is preferred. They tend to stress on the ends rather than the means to an end, e.g., strict monetary policy (an unpopular and unpleasant means) to control inflation (a desired end result).

Morris (1956) is of the opinion societies and cultures are characterised



by particular combinations of dimensions and not by any one value dimension (Godsell, 1981: 3). The merit of using this formulation is it remains close to existing cultural ideologies and provides the opportunity for comparison (Allport, 1970: 296).

### 3.3.2 THE ANTHROPOLOGICAL MODEL

The anthropological theories of values are rooted in the writing of F.R. Kluckhohn (1950, 1959) and C. Kluckhohn (1951). Kluckhohn's (1959: 345) aim was to conceptualise a scheme "... which will permit a systematic ordering of cultural value orientations within the framework of common human-universal-problems". With his associate, Kluckhohn and Strodtbeck (1961: 11) identified five critical dimensions in their model of value orientation:

- . Human nature orientation - i.e., human nature is good or evil or has different degrees of goodness/evilness and neutrality.
- . Man-nature orientation - i.e., man is in subjugation to, is in harmony with, or has mastery over nature.
- . Time orientation - i.e., a past, present or future time perspective.
- . Activity orientation - i.e., providing a choice amongst being, being-in-becoming, and doing.
- . Relational orientation - i.e., an emphasis on linearity, colaterality, or individualism.

Based on Kluckhohn's (1959: 346-348) explanations Spiegel (1982) defined these dimensions, which he called value domains, and organised them

along either an ordinal or nominal scale. Similarities of values within and among these domains or dimensions identify the uniqueness of cultures, subcultures and other forms of social organisation. The types of and domain of values are:

- . Temporal Focus - these values are expressed in an ordering of past, present and future preferences. In respective order a reliance on family history or early experiences, an inability to delay gratification, and, planning for anticipated occurrences represent temporal valuing.
- . Self-definition - these represent a nominal distinction among "doing", "feeling" and "constraining". Taking action to control one's destiny, sensory experiences, and inhibition depict the values in this domain respectively.
- . Interpersonal Relationship - these are reflected on a continuum with a preference for individuality and autonomy at one end and reliance on external authority or the collective norms of social groups on the other. Intermediate positions are reflected by the degree to which one balances family or cultural group needs with personal needs.
- . Person-Nature - these "... express the ways in which individuals or groups relate to the natural or supernatural environments over which they have limited control" (Beutler and Bergan, 1991: 19-20). The scope of this value dimension (domain) reflects the amount of control one has over external forces as opposed to being

subjugated by God or nature.

- . Nature of Persons - these are expressed qualitatively, are reflections of belief in the basic nature of man. This domain is defined by a belief in the inherent goodness, neutrality, or evil of others.

Kluckhohn and Strodtbeck's (1961: 11) five-fold classification of value orientations associated with the five common human problems, and the range of variation postulated for each, is presented in Table 3.1.

TABLE 3.1 THE FIVE VALUE ORIENTATIONS AND THE RANGE OF VARIATIONS POSTULATED FOR EACH

Orientation	Postulated Range of Variations					
Human Nature	Evil		Neutral - Mixture of Good and Evil		Good	
	Mutable	Immutable	Mutable	Immutable	Mutable	Immutable
Man-nature	Subjugation to nature		Harmony with nature		Mastery over nature	
Time	Past		Present		Future	
Activity	Being		Being-in-becoming		Doing	
Relational	Lineality		Colaterality		Individualism	

Source: Kluckhohn, F.R., and Strodtbeck, F.L. (1961). Variations in Value Orientations. New York: Row, Peterson and Co., p. 12; and, Evan, W.E. (1976). Organization Theory: Structures, Systems, and Environments. New York: John Wiley and Sons, p. 245.

Kluckhohn and Strodtbeck (1961) argue this typology enables a distinction to be made between the network of dominant (most preferred) value orientations and variant (required and permitted) orientations. Beutler and Bergan (1991: 20) report this typology "... has resulted in a promising method of measurement" and "is applicable to diverse social settings". In previous cross-cultural studies dominant values were often overemphasised and variant values neglected, something Spiegel's (1961) typology addresses.

Spiegel (1982) has suggested a typology of human values which facilitates the distinction between the beliefs and values that characterise individuals, social groups and ethnic populations, and those differing in gender and religion.

Beutler and Bergan (1991: 19) comment on Spiegel's (1982) typology by stating that the anthropological model of human values is based on "three cardinal assumptions", viz., "(a) the presence of a limited number of common problems for which all people, at all times and in all places, must find solutions; (b) that the solutions to these problems are neither limitless nor random; and (c) that all alternative problem solutions are, in varying degrees, present in every cultural society". This typology suggests that dominant patterns of values within a culture tend to define the norms in a culture and also limit the solutions to problems individuals in that culture will find acceptable.

According to Evan (1976: 245) the Kluckhohn and Strodtbeck (1961) theory may be of help in advancing an understanding of the relationship between

culture and organisational systems. In defining value orientations as "principles" guiding human conduct, they direct attention to a research perspective on the relationship between culture and organisational phenomena. Schein (1985) has used the principles of this theory as a conceptual basis for his theory of organisational culture.

Some examples, based on Carrell et al (1997: 258-259), of the manner in which Kluckhohn and Strodtbeck's (1961: 12) classification of values applies to organisational setting are:

- . How human nature is viewed will determine the degree of trust given to individuals, or the nature and extent of discipline in the workplace. If a culture believes the nature of human beings is basically good, managers would tend to delegate responsibility and rely on the honesty of workers in dealing with workplace thefts. However, a culture that considers human nature to be a struggle against evil impulses would find management imposing rigid systems to ensure honesty on the job.
- . An understanding of man's relationship to nature would determine the environmental orientation of the workplace. In the North American culture man is seen to be the master of nature. Subjecting nature to its needs rather than modifying needs to preserve nature is part of its value system. Cultures that view harmony with nature as a value may tend to produce managers with more environmentally sound programmes. Goal setting, planning and establishing objective criteria for success may be difficult for someone whose culture is more past than future oriented. A

manager in a culture that is more past oriented, revering glories of its past, may find it difficult to embark upon a new way of functioning.

- . A culture promoting action (activity) would not find difficulty in motivating its employees. However, motivating employees in a culture that values "being" may be challenging. Whilst self-starters in some cultures may be viewed positively by managers, the tendency to take control and get the job done may offend managers in other cultures who have a strong need to control activities under their charge.
- . With regard to the relational orientation, training workers from a highly individualistic culture to "group-think" and "group-act" may be almost impossible. Whilst the North American ideal is individualism, this value is seriously challenged by cultures that value group decision making.

### 3.3.3 PSYCHOLOGICAL MODELS

Psychological models of value orientations are primarily concerned with the development of scales, measures, and techniques to identify and classify values. These models may be classified into qualitative and quantitative measures.

Jung holds that the psychic energy or "life energy" of individuals manifests itself in and finds psychological expression in activities such as attending, feeling, wishing, willing and striving, and in forces such as dispositions, attitudes and tendencies. "For example, a person who values beauty highly will expend a great deal of energy in surrounding [himself or] herself with beautiful objects, travelling to places where beauty can be found, and so on. On the other hand, a person who places a high value on power will consign a great deal of energy to activities that increase his [or her] sense of strength and control" (Hall, Lindzey, Loehlin and Manosevitz, 1985: 125). Although an individual cannot determine and place an absolute quantitative value on such energies, their value relative to other values can be assessed.

Assessing the strength of unconscious values is complex. The following techniques can be utilized (Hall and Lindzey, 1985: 125-126):

- . Observation and deduction - Observing behaviour and making inferences;  
Measuring the relative amounts of time that people spend on one or another activity or interest.
- . Complex indicators - Noting or looking for such disturbances of behaviour as a slip of the tongue, or a blockage of memory.
- . Emotional reaction - Presenting a person with lists of words or phrases and recording responses such as reaction times or

physiological response patterns.

- . Projective techniques - Inkeles and Levinson (1969: 436-437), De Vos and Hippler (1969: 370-371) and Sdorow (1995: 471) have reported on the use of Murray's (1938) Thematic Apperception Test and the Rorschach patterns in studies of motivation, acculturation, attitudes and career success.

### 3.3.3.2 QUANTITATIVE ASSESSMENT OF VALUES

#### - THE ALLPORT-VERNON-LINDZEY STUDY OF VALUES

Moller (1985: 288) states Allport's (1937) theory of adult personality development is characterised by, among other things, a personal philosophy of life. "This philosophy of life is based on a personal value system through which a person's life acquires purpose and meaning". Using Spranger's (1922) work as his basis, Allport developed a personality questionnaire to measure values.

According to Allport (1970: 296), Eduard Spranger (1922), a German philosopher, identified "six major value-types". Spranger contended individuals approached, but did not fit perfectly within, one or more of these value types. Human beings harbour these six main types of value, which appeal in varying degrees to them, and they build the unity of their lives around them. The typology is one of "pure values" not six main types of people.



The six ideal values, condensed from Allport's (1970: 297-299) analysis, are:

- . The Theoretical - The ideal theoretical interest is the discovery of truth through empirical, critical, and rational analysis and systematisation of knowledge. It has an intellectual, scientific and philosophical basis.
- . The Economic - The ideal economic man is interested in what is useful, based upon the satisfaction of bodily needs and the accumulation of wealth. Such a person is practical in his orientation.
- . The Aesthetic - The aesthetic man values form and harmony and views experiences from the point of view of grace, symmetry and fitness. This value is opposite to the theoretical.
- . The Social - The ideal social value is love of people. Such people value other peoples' goals and are therefore kind, altruistic, sympathetic and unselfish, quite unlike the theoretical, economic, and aesthetic values which they see as cold and inhuman.
- . The Political - The political man values power, not only in politics but in all spheres of life. Influence, prestige, struggle and competition are basic motives.
- . The Religious - The ideal value for the religious man is unity.

Such people value mysticism and are concerned with creating the highest and most satisfying value experiences.

- **The Design of the Instrument**

Allport (1970) emphasised the importance of individuality in his research on personality, believing that data about the "average person" would not provide sufficient information about the individual human being. In his quest to explore the uniqueness of the person, he constructed, in conjunction with other theorists working as a team, a nomothetic technique to study human values. As a dimensional theorist, Allport's point of departure was that individuals have many different qualities or behavioural tendencies which must be found in order to depict them accurately.

The Allport-Vernon-Lindzey (1960) values scale, is designed around the six ideal values. They represent the "... ultimate and absolutely coherent patterns of value..." (Allport, 1947: 227-228).

In the values scale of Allport-Vernon and Lindzey (1960), each of these six values is paired an equal number of times with the remaining five values. Subjects answering the 45 items on the questionnaire must make a forced choice between these pairs of values to generate an individual values-hierarchy which is plotted on a psychograph. The profile generated is idiographic giving only the relative importance of the six values of an individual. - "no absolute levels can be inferred" (Allport, 1970: 456). By this Allport et al (1960: 8) mean "it is quite

possible for the highest value of a generally apathetic person to be less intense and effective than the lowest value of a person in whom all values are prominent and dynamic". A further limitation of this instrument does not allow for hedonistic values, it overlooks "... the 'baser' values of sensuality and opportunism "(Allport, 1970: 457). It is, however, not a "transparent" instrument, thereby overcoming people's tendency to fake responses, and, because it has been revised on "large populations" the response set of social desirability is precluded (Allport, 1970: 456). Commenting on the use of these six value types in his instrument, Allport (1970: 299) said: "one advantage of such portraits, even though they are too perfect in consistency to exist in real life, is that they lend themselves to measurement".

With regard to the usefulness of the instrument in measurement, in view of the fact that people's values are shaped by their learning and developmental experiences encountered in their own unique cultural settings from childhood, their resultant values are going to differ from person to person. Furthermore, such differences often are deep seated and difficult to change (Rokeach and Rokeach, 1989: 775). In addition, values also differ from group to group (Schermerhorn, Hunt and Osborn, 1997: 57-58). Based on the research of Frederick and Weber (1990) and Tagiuri (1967) on the Allport-Vernon-Lindzey values scales, Schermerhorn et al (1997: 58) note ministers, purchasing executives and industrial scientists differ in the way in which they rank order the importance of values, as is illustrated in Table 3.2. Rank 1 is the most important and 6 the least.

TABLE 3.2                      DIFFERENCES IN RANK ORDER OF VALUES BY GROUP ON THE  
ALLPORT-VERNON-LINDZEY VALUES SCALE

Rank Order	Group		
	Ministers	Purchasing Executives	Industrial Scientists
1	Religious	Economic	Theoretical
2	Social	Theoretical	Political
3	Aesthetic	Political	Economic
4	Political	Religious	Aesthetic
5	Theoretical	Aesthetic	Religious
6	Economic	Social	Social

Source:        Adapted from Schermerhorn, J.R., Hunt, J.G., and Osborn, R.N. (1997). Organizational Behavior. 6th Edition. New York: Wiley. pp. 58-59.

#### -                      THE ROKEACH VALUE SURVEY TECHNIQUE

Another psychologically oriented value scale was developed by Rokeach (1973). His definition of values and value systems show his attempt to study human values from a "value-free" perspective. Bailey (1987: 28), however, is of the opinion that maintaining a value-free position in social science research is a myth in that researchers may not be able to recognise and control all of their own values.

Rokeach (1973: 7) states values have cognitive, affective and behavioural components. The cognitive component involves knowledge about the desirable. "To say that a person has a value is to say that cognitively he knows the correct way to behave or the correct end-state

to strive for". The affective component involves feelings and emotions about a value. Because values are not neutral, individuals express positive feelings for those they approve of and negative feeling for those they disapprove of. The behavioural component is one that leads to action.

- **Instrumental and Terminal Values**

In addition to focusing on the desirable and on excluding value laden concepts in the structure of his values scale, Rokeach (1973: 7-12) introduced the concepts of instrumental and terminal values. Table 3.3 below summarises the list of values.

Instrumental values are concerned with desirable "modes of conduct" (such as ambitious, capable, courageous, independent, loyal, and responsible), while terminal values are concerned with desirable "end-states of existence" (such as a sense of accomplishment, freedom, happiness). Essentially, instrumental values are personal characteristics or behaviour syndromes while terminal values are life goals.

With regard to the relationship between instrumental and terminal values, Rokeach (1973: 12) says "... they represent two separate yet functionally interconnected systems...", and, "... there is not necessarily a one-to-one correspondence between any one instrumental value and any one terminal value". They are organised into separate but related relatively enduring hierarchical organisations along a continuum of importance.

TABLE 3.3

## ROKEACH'S 18 TERMINAL AND INSTRUMENTAL VALUES

Terminal Values	Instrumental Values
A comfortable life (a prosperous life)	Ambitious (hard-working, aspiring)
An exciting life (a stimulating active life)	Broadminded (open-minded)
A sense of accomplishment (lasting contribution)	Capable (competent, effective)
A world at peace (free of war and conflict)	Cheerful (lighthearted, joyful)
A world of beauty (beauty of nature and the arts)	Clean (neat, tidy)
Equality (brotherhood, equal opportunity for all)	Courageous (standing up for your beliefs)
Family security (taking care of loved ones)	Forgiving (willing to pardon others)
Freedom (independence, free choice)	Helpful (working for the welfare of others)
Happiness (contentedness)	Honest (sincere, truthful)
Inner harmony (freedom from inner conflict)	Imaginative (daring, creative)
Mature love (sexual and spiritual intimacy)	Independent (self-reliant, self-sufficient)
National security (protection from attack)	Intellectual (intelligent, reflective)
Pleasure (an enjoyable, leisurely life)	Logical (consistent, rational)
Salvation (saved, eternal life)	Loving (affectionate, tender)
Self-respect (self-esteem)	Obedient (dutiful, respectful)
Social recognition (respect, admiration)	Polite (courteous, well-mannered)
True friendship (close companionship)	Responsible (dependable, reliable)
Wisdom (a mature understanding of life)	Self-controlled (restrained, self-disciplined)

Source: Adapted from Rokeach, M. (1973). The Nature of Human Values. New York: The Free Press, p. 28.

While Rokeach (1973) made a clear distinction between adult instrumental and terminal values, these concepts have manifested in the writings of other researchers. Erikson's (1950) psychosocial theory of development presents a framework of tasks that one performs at each stage of development. With reference to his theory Erikson (1950) states "... I found myself implying a latent universal value system which is based on the nature of human growth ..." (Kluckhohn, 1959: 185). In his developmental theory Erikson (1950: 219-234; 1980: 128-129) showed a sequential movement from the instrumental values of initiative and industry (ages 3-12) to the terminal values of generativity and integrity (ages 30-65+). According to Ryff (1977: 149), Guttman (1964) has also shown a shift in values amongst adults from a control of outer world affairs to a control of the more internal, self-oriented values, i.e. from terminal to instrumental values. In her research using the Rokeach Value Survey, Ryff (1979: 149-153) found middle-aged women were instrumentally oriented whilst the 60 years of age and older had terminally oriented values.

Based on empirical evidence Rokeach (1973: 11-12) points out the number of values human beings possess is relatively small. Estimates of the total number of terminal values adults hold range between two and twenty eight while the total number of instrumental values "may be several times this number". On intuitive grounds, adult terminal values are estimated to number just a few hundred ("... not possibly ... the thousands or even ... the hundreds, ...") and it is evident that man possesses fewer terminal than instrumental values.



## Functions of Values and Value Systems

Values serve as standards that guide conduct on an ongoing basis giving expression to human needs. According to Rokeach (1973: 14) value systems serve as a general organisation of rules, i.e., learned principles that are used in the processes of conflict resolution and decision-making.

Rokeach (1973: 13) identified the following ways in which values serve as standards and direct behaviour:

- . They lead individuals to take specific positions on social issues.
- . They predispose people to favour specific political or religious ideologies over others.
- . They guide the presentation of the self to others.
- . They facilitate evaluation and judgement by directing individuals to praise and fix blame on themselves and others.
- . They serve as a basis for comparison with others, to ascertain for instance whether people are as moral and as competent as others
- . They are used to persuade and influence others.
- . They indicate which beliefs, attitudes, values and actions of others are worth challenging or attempting to change.
- . They tell individuals how to rationalise, in the psychoanalytical sense, about beliefs, attitudes and actions that are personally and socially unacceptable, so as to preserve and enhance their self-esteem.

Bearing in mind that a given situation will activate several values



within persons' value systems rather than one value only. people are unlikely to behave in a manner that is compatible with all of these. A given situation may activate a conflict between behaving independently and obediently or between behaving politely and sincerely; another may activate a conflict between striving for salvation and hedonic pleasure or between self-respect and respect from others. The hierarchical organisation of values within a value system will help the individual to choose between these alternatives and resolve conflicts (Rokeach, 1973: 14).

Values also serve motivational functions. Instrumental values motivate people because the idealised behaviours they are concerned with in the form of honesty and logic are seen to be the means through which desired end-goals are attained. Terminal values are motivating because they represent supergoals like salvation and world peace which are beyond the immediate biological goals. Unlike the more immediate goals, these supergoals are not seasonal nor do they satiate. Values are also motivating and are the conceptual tools used to maintain and enhance self-esteem (Rokeach, 1973: 14-15).

- **Design of the Instrument**

The Rokeach Value Survey instrument is based on peoples' perceptions of their own and others' values. It consists of two lists, one with eighteen instrumental and the other with eighteen terminal values. Both lists were identified intuitively, based on certain criteria. To identify values subjects are required to rank the items on each list in

order of preference.

The list of eighteen terminal values was distilled from the "several hundred" obtained through a review of the literature, from an analysis of his own terminal values, from thirty university psychology graduates, and from a representative sample of one hundred adults in Michigan. Values that were synonymous, overlapping, too specific or which did not represent end-states of existence were excluded.

The list of eighteen instrumental values was obtained through a different procedure, based on an analysis of five hundred and fifty five personality-trait words. The criteria used in the selection of the items are:

- . Retaining only one from a group of synonyms or near synonyms.
- . Retaining those judged to be maximally different.
- . Retaining those judged to represent the most important values in American society.
- . Retaining those that discriminate maximally across social status, sex, race, age, religion, politics.
- . Retaining those judged to be meaningful in all cultures.
- . Retaining those one could readily admit to without appearing to be immodest, vain or boastful (i.e., eliminating values such as brilliant, clever, and charming) (Rokeach, 1973: 28-29).

Only positive values that individuals would attribute to themselves are incorporated in this list.

The process of rank-ordering gives rise to the following measures (Rokeach, 1973: 31-39):

- . Value system stability : obtained by correlating a respondent's rankings made on one occasion with those made on a later occasion.
- . Value system change: obtained by comparing the rank orders on two separate occasions.
- . Value system similarity between two persons : obtained from the rank orders of the two individuals.
- . Value system similarity in more than two persons: obtained by using the coefficient of concordance which involves correlating rank ordering produced by the different people.
- . Perceived value systems of reference persons and groups : obtained by ascribing values to others, groups and to organisations based on one's own perceptions.
- . Reliability of single values : obtained by comparing the ranked position of each value separately on test and retest.
- . Changes in single values : obtained by examining the measure of change in single values on test and retest.

The Value Survey is a projective technique eliciting responses from respondents. The rankings on the instrument are made from internal demands placed on subjects rather than from the external characteristics of the instrument. "Unlike other projective tests ... it does not have to be disguised, does not allow free responses, and does not require trained personnel to administer it" (Rokeach, 1973: 51-52). In the twenty minutes it takes to administer, reliable and valid measures of variables can be obtained. Some reliability figures are given in Table

3.4. As far as value system stability is concerned, small but significant relationships in the .20's-.30's have been found between terminal value system stability and instrumental value system stability. The more stable the terminal value system, the more stable the instrumental value system. The instrument yields separate quantitative measures of values and value systems and is sensitive to cultural differences, group membership, and personal experience.

(Indices of test-retest reliabilities differ for different forms of the instrument as well as for terminal and instrumental values).

TABLE 3.4 TEST-RETEST RELIABILITIES FOR VARIOUS FORMS OF THE VALUES SURVEY

Instrument	Test-Retest Interval	Terminal Values	Instrumental Values
Form A	7 weeks	.65	.65
B	7 weeks	.65-.69	.65-.62
C	7 weeks	.71	.66
D	7 weeks	.78	.71
E	12 weeks	.74	-
E	5 weeks	.74	.70

Source: Adapted from Rokeach, M (1973). The Nature of Human Values. New York: The Free Press, pp. 31-34.

- Cross Cultural Research using the Rokeach Value Survey

Lee (1991: 300) is of the opinion that the Rokeach Value Survey (1968, 1973, 1979) is a widely accepted American test for measuring human value

systems but its "appropriateness" for use in cross-cultural research is questionable. Whilst Gorsuch (1970: 142) and Feather (1975) support Rokeach's (1973: 27) claim that the instrument is "reasonably comprehensive" and thus useful in cross-cultural research, Braithwaite and Law (1985: 250), and Schwartz and Bilsky (1987: 551, 552, 560) are less complementary, arguing its weaknesses lie in the exclusion of the values of physical well-being, individual rights, thriftiness and carefreeness, and health, respectively.

Research conducted by Lee (1991: 308) on Korean values using the Rokeach Value Survey (1973) showed while the instrument provides for many of the important values relevant to Korean culture, it does not involve the facets of Confucian group-oriented values such as filial piety, harmony and unity with others, co-operation, and loyalty. Further areas not measured in the Rokeach Value Survey (1973) are frugality, initiative, and aggressiveness (Lee, 1991: 299).

In her research on culture and work related values in Thai organisations, Komin (1990: 685-686) realised the need for a less-Western biased value measurement instrument, having used Rokeach's Value Survey (1973) as the basis of her studies. Consequently the Thai Value Survey was developed. This measure includes the instrumental values of being grateful, caring-considerate, responsive to situations-opportunities, calm-cautious, contented, and interdependent (mutually helpful) as well as the terminal values of brotherhood spirit, social relations and status-wealth. This amendment is more representative of the Asian emphasis on promoting and fostering social relationships in

order to achieve, in comparison with the American emphasis on professionalism and self-assertiveness to achieve.

On a broader perspective, bearing Lee's (1991) findings in mind, it is apparent that using an instrument designed for one culture in cross-cultural studies - such as the Rokeach Value Survey designed for the North American culture - will result only in the measurement of common characteristics amongst the cultures being assessed whilst those salient in one culture only will be neglected. To this end Gordon and Kikuchi (1966: 180) have suggested that the very characteristics significant in one culture and not in the other represent more important cross-cultural data than those characteristics that are relatively significant to both.

Apart from differences in values across cultures on the Rokeach Value Survey, Schermerhorn et al (1997: 57) said research shows both terminal and instrumental values differ by group in organisational settings. For example the study of Frederick and Weber (1990: 132) compared terminal and instrumental values of executives, activist workers and union members. Significant preference differences (i.e. values differences) were identified. Activists ranked "equality" as their most important terminal value; executives and union members ranked this 13 and 14 respectively. Activists ranked "helpful" as their second-highest instrumental value; executives and union members ranked it 14. These differences can encourage conflict when different groups have to deal with each other, especially in circumstances when these personal values have a strong impact on the outcome.

## UNIVERSAL CONTENT AND STRUCTURE OF VALUES THEORY

From an analysis of the literature on values and the multitude of definitions emerging therefrom, Schwartz and Bilsky (1987: 550) identified five recurrent features which they incorporated into their definition of values. "Values (a) are concepts or beliefs, (b) pertain to desirable end states of behaviors, (c) transcend specific situations, (d) guide selection or evaluation of important events, and (e) are ordered by relative importance" (Schwartz and Bilsky, 1990: 878). Based on these features they proposed a theory of the universal psychological content and structure of values.

The conceptual reasoning for this theory originates in the research of Rokeach's (1973) identification and idiosyncratic organisation of instrumental (modes of conduct) and terminal (end-states of existence) values. An analysis of the lists of both eighteen instrumental and terminal values enabled Schwartz and Bilsky (1987: 550) to derive three universal requisites to which, they assert, all human beings respond. These are biological needs, the need for co-ordinated social interaction, and demands for group survival and welfare needs. Through the process of socialization and cognitive development, individuals learn to consciously represent these requirements (or needs) as goals and values, learn to use culturally shared terms to communicate these values, and learn to attribute varying degrees of importance to them.

The four important facets of this theory necessary to specify the content and structure of values are:

- **Goal Type**

This facet of the theory classifies goals either as terminal, representing end states, e.g., equality and wisdom, or instrumental, representing modes of behaviour, e.g., capable and obedient. While Schwartz and Bilsky (1987: 559-560) support the notion of the instrumental-terminal goal facet in their early conceptualisation (i.e., in 1987) with some reservation, they question it more vociferously in their 1990 paper on the grounds that the means-ends distinction is not clear cut.

With reference to Dewey (1957), Schwartz and Bilsky (1990: 879) say "... an end can readily become a means and vice versa." They elaborate further by stating "terminal values (... pleasure) sometimes serve as instrumental for promoting other terminal values (... happiness), and instrumental values (helpful) can become ends to be promoted by other instrumental values (self-control) (Rokeach 1973). Moreover, people given the terminal/instrumental conceptual distinction and asked to sort values into these two categories did not distinguish clearly between them" (Schwartz and Bilsky, 1990: 879).

- **Interests Served**

The second facet of their definition of values focuses on whose interests the attainment of each value serves. Values may serve individualistic interests (pleasure and independence), collective interests (equality, responsibility), or both types of interests



(wisdom). The individualism-collectivism dichotomy is an important dimension in value differentiation at both the societal and individual level because a society's members vary greatly in the emphasis they place on either or both these dimensions. Hofstede's (1980: 315; 1984: 158) cross-cultural study involving forty nations placed the United States, Australia, and Britain close together at one extreme in their emphasis on individualism with a rank of 1, 2, and 3 respectively, whilst Pakistan, Colombia and Venezuela were placed at the collectivism extreme with respective rankings of 38, 39, and 40. Germany and Israel, the countries in which Schwartz and Bilsky's pioneering research was conducted, fell in between with ranks of 15 and 19 respectively.

- **Motivational Domains : Content**

The third facet of the Schwartz and Bilsky (1987: 551-553; 1990: 879) model focuses on motivational domains. They refer to the universal types of motivational concern that values express. The following are seven distinct motivational domains which have been derived from the three universal human requirements mentioned earlier, i.e., biological needs, social interaction needs, and survival needs (Schwartz and Bilsky, 1987: 551-553; 1990: 879-880):

- . Prosocial : Active protection or enhancement of the welfare of others (social interaction requirement).
- . Restrictive Conformity : Restraint of actions and impulses likely to harm others and to violate social norms (social interaction requirement).
- . Enjoyment : Pleasure, sensuous and emotional gratification

- (biological requirement).
- . Achievement : Personal success through demonstrated competence (survival requirement).
- . Maturity : Appreciation, understanding, wisdom and acceptance of oneself, others, and the surrounding world (social requirement).
- . Self-direction : Independent thought and action-choosing, creating and exploring (survival requirement).
- . Security : Safety, harmony, and stability of society, of groups with whom one identifies, of relationships, and of self (survival requirement).

Schwartz and Bilsky's (1987: 560) empirical analysis on Israeli and German samples supported the claim that peoples' values are organised according to these types of motivation. Subsequent research in 1990 by Schwartz and Bilsky (1990: 880) based on samples from culturally diverse societies, characterised by substantial socio-economic, cultural, linguistic, and geographical differences (Australia, the United States, Hong Kong, Spain, and Finland), confirmed the existence of these seven values, suggesting their theory had universal application. However, Hong Kong emerged as an exception, where four additional values were identified, namely:

- . Power: position of authority and importance.
- . Self-determination: ability to determine one's destiny.
- . Equity: each person rewarded according to how much contribution he or she has made.
- . Social justice: fairness and no discrimination.

- **Motivational Domain : Structure**

The fourth facet of the theory focuses on the motivational domain of structure. It specifies the dynamic relations among the motivational domains of values (achievement, security, engagement) and the psychological, practical and social consequences of pursuing or expressing values from different domains. The dynamic relations could be compatible or conflicting. Prosocial values could conflict with enjoyment values whilst maturity may be compatible with self-direction (Schwartz and Bilsky, 1990: 880).

Schwartz and Bilsky (1990: 880) identify the following sets of domains from which a compatible and simultaneous pursuit of values occurs:

- "a. Prosocial, restrictive conformity, and security - because all support smooth social relations,
- b. Achievement and enjoyment - because both are concerned with self-enhancement, and
- c. Maturity and self-direction - because both express comfort with or reliance on one's unique experience and capacities".

These theorists also identify domains from which the simultaneous pursuit of values is contradictory:

- "a. Self-direction versus restrictive conformity - emphasizing own independent thought and action contradicts conforming self-restraint.
- b. Prosocial versus achievement - emphasizing concern for others interferes with pursuing personal success,

- c. Enjoyment versus prosocial - emphasizing own pleasure and comfort contradicts devoting oneself to others' welfare.
- d. Achievement versus security - emphasizing pursuit of success is likely to upset harmonious social relations "(Schwartz and Bilsky, 1990: 882).

They also add the relationships between values are structured upon the interests values serve. They report certain domains served specific interests:

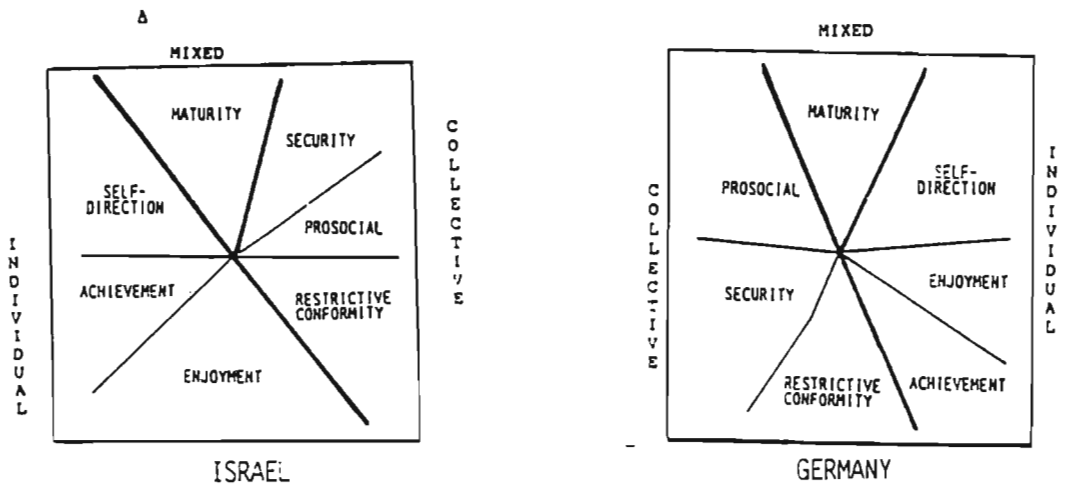
- . Achievement, enjoyment, and self-direction values serve individualistic interests.
- . Prosocial and restrictive conformity values serve collective interests.
- . Maturity values are mixed, serving both individualistic and collective interests.
- . Security values serve collective interests.

The relationship among the seven motivational domains and interests served (collective, individualistic and combined/mixed regions) is illustrated in Figure 3.1 A and 3.1 B. (They represent a two-dimensional projection of the multidimensional space generated by the correlations among all the values.) The domains form seven wedge shaped regions emerging from a common origin. Figure 3.1 A is obtained from data for an Israeli sample and Figure 3.1 B is from a German sample.

The psychological, practical and social consequences of pursuing or expressing values from the different domains organise people's value

preferences. "For example, actions intended to foster equality (a prosocial value) are likely to conflict with actions intended to pursue a comfortable life (enjoyment). On the other hand, actions that express wisdom (maturity) are compatible with actions that express independence (self-direction)" (Schwartz and Bilsky, 1990: 880).

FIGURE 3.1 STRUCTURAL RELATIONS AMONG MOTIVATIONAL DOMAINS OF VALUES



Source: Adapted from Schwartz, S.H., and Bilsky, W. (1990). Toward a theory of the universal content and structure of values : Extensions and cross-cultural replications. Journal of Personality and Social Psychology, Vol. 58, No. 5, p. 880.

In their review of the literature on attitudes between the period 1989 to 1992, Olson and Zanna (1993: 118, 125) report the best-known scale for measuring values was the Rokeach Value Survey (1973) which distinguished between instrumental values. In addition, they also report Schwartz and his colleagues had developed a comprehensive value survey that distinguished broad content domains of values (e.g.,

achievement, security, conformity). Schwartz's research in 20 countries provided evidence of cross-cultural generality for 10 of the content domains. "Also, analyses indicate that two fundamental dimensions underlie the content domains: openness to change versus conservation (whether the values motivate behavior along unpredictable vs predictable paths) and self-enhancement versus self-transcendence (whether the values motivate self-interested actions or promote the welfare of others ...)" (Olson and Zanna, 1993: 25). An interesting finding is that the distinction between instrumental and terminal values (means vs ends) did not emerge as an underlying dimension in Schwartz's research.

Preliminary results (which were replicated in two studies) based on the application of this theory to diversified communities, show promise, leading its proponents to conclude "universality can be established definitively only by studying all cultures" (Schwartz and Bilsky, 1990: 888). It is likely, however, that results from societies with homogeneous values based on specific religions and political ideologies (e.g., Islamic or Communist societies) would yield different results.

#### 3.3.4 A HOLISTIC APPROACH TO THE STUDY OF VALUES

The Holistic approach to the study of human behaviour is based on: "... the conception of the mind and body as an indivisible unit. [It is] the position that mind and body are abstractions from an undivided reality - the living organism" (Bruno, 1980: 625). In a similar vein Magnusson and Torestad (1993: 436) said "the point of departure for a holistic analysis of individual functioning is that an individual functions as

a totality and that each aspect of the structures and processes (perceptions, cognitions, plans, values, goals, motives, biological factors, conduct, and other aspects) takes on meaning from the role it plays in the total functioning of the individual: 'There is a logic and coherence to the person that can only be seen in looking at total functioning''. This description states the whole picture has information value greater than contained in its specific parts. To appropriately explain social behaviour as an organised system requires a "holistic analysis".

To understand an individual it is necessary to address his or her mental and physical condition, i.e., recognise the unity of the individual. In terms of personality, the holistic approach focuses on the whole organism, including mind and body, as a unified system rather than on separate traits, drives, and habits. Holism asserts human beings are "... unified psychobiological organisms inextricably immersed in a physical and socio-cultural environment" (Carson, Butcher and Mineka, 1996: G9).

The point being alluded to in these descriptions of holism is that individuals' experiences including their motivation, cognition and values occur within the context of the interaction of their minds, bodies, and environment. These dimensions function as a total dynamic integrated unit, a Gestalt.

According to Rim and Somervill (1977: 553-554) holistic theory "... is an integrated fabric whose pattern is lost when one starts looking at

each concept in turn...", very much like trying to appreciate a piano recital by listening to the composition note by single note. Likewise, individuals cannot analytically break down a people and their behaviour, and try to understand their behaviour without reference to the state of their feelings, their physiological states, and their relationships to their immediate surroundings. In all relevant aspects people and their environments are interdependent in one dynamic field that can never stop. "There is no stop-action in life. No matter how much one may try to freeze a moment in time, we are never quite the same as we were an instant ago nor is our overall situation quite the same, and we progress toward a further difference an instant from now" (Rim and Somervill, 1977: 554).

Hall, Lindzey and Loehlin (1985: 198) identify five characteristics of the holistic perspective. These are adapted as:

- . The normal personality is characterised by unity, integration, consistency and coherence. Organisation is a natural state whilst disorganisation is abnormal.
- . The organism can be analysed by differentiating its parts, but no part can be studied in isolation. The whole functions according to laws that cannot be found in its parts.
- . Self-actualization is the primary driving force of the organism. People strive to realise their inherent potential continuously by whatever means are available to them.
- . The influence of the external environment on normal development is minimal. The organism's potential, if allowed to unfold by an appropriate environment, will produce a healthy integrated



personality.

- . The comprehensive study of one person is more useful than the extensive investigation in many people of an isolated psychological function.

It is evident from these characteristics that the holistic perspective is based on the principles of humanistic and existential psychology as exemplified in the theories of Maslow, Rogers and Kelly. According to Liebert and Spiegler (1987: 277) "... they (Maslow, Rogers and Kelly) view and explain specific acts in terms of an individual's entire personality. For example, Rogers stresses the importance of consistency between how people view themselves and how they would like to be. Kelly does not differentiate between thoughts, feelings, and actions; he considers them all to be psychological processes governed by the same principles". Maslow focuses on the positive side of personality, an individual's potential for growth, optimal functioning, and becoming all he or she can become. An overview of the principles of the humanistic and existentialistic perspectives follows.

#### 3.3.4.1 THE HUMANISTIC PERSPECTIVE

Humanistic psychology has its roots in the holistic ideas of the Greek philosopher Aristotle (384-322 B.C.), the Dutch philosopher Baruch Spinoza (1632-1677) and the American philosopher and psychologist William James (1842-1910). Some contemporary humanistic theorists include Abraham Maslow (1908-1970), Carl Rogers (1902-1987), and George Kelly (1905-1967).

The humanistic psychology perspective evolved in the 1950's in the United States after disillusionment with the psychoanalytical and behaviourist schools of thought. Humanistic psychology emerged as a "Third Force" after its proponents criticized the behaviourists' rigid scientific and mechanistic approach to the study of human behaviour (which usually occurred in controlled laboratory settings) to determine how environmental conditions influenced behaviour; and the psychoanalysts' approach, which did not focus on the inner world of the client but rather categorised him/her according to a set of preconceived diagnoses (May, 1967 cited by Sue, Sue and Sue, 1994: 56; Huffman, Vernoy and Vernoy, 1997: 461). Furthermore, psychoanalysts were criticised for describing clients "... in terms of blocked instinctual forces and psychic complexes that made them victims of some mechanistic and deterministic personality structure" (Sue et al, 1994: 56).

While the outright rejection of the scientific method by some proponents of the humanistic approach led to much criticism being levelled against it by the general body of psychologists, Rychlak (1977) noted that other leading theorists of the humanistic view emphasise the value of a more rigorous approach in examining the concepts of humanistic psychology (Roediger et al, 1984: 16). Rychlak (1977: 190) suggested that "the advancement of topics such as love, creativity, spontaneity, play, warmth, ego-transcendence, autonomy, responsibility, authenticity, meaning, transcendental experience, and courage" cannot necessarily be done by experimental format, but usually by discursive surveys, case history reports, or personal observations. Atkinson, Atkinson, Smith and Bem (1993: 12) note "the humanistic view makes a valuable point as

a warning that psychology needs to focus its attention on solving problems relevant to human welfare rather than studying isolated bits of behaviour that happen to lend themselves to an easy scientific analysis. But to assume ... problems of mind and behaviour can be solved by discarding all that we have learned about scientific methods of investigation seems fallacious". The current trend is to study human behaviour from a cognitive perspective which involves focusing on mental processes like perceiving, remembering, reasoning, deciding, and problem-solving. An interpretation of these processes is not done through introspection as in the past but by looking at specific behaviours, as behaviourists do, but interpreting them in terms of underlying mental processes. "In making these interpretations cognitive psychologists often rely on an analogy between the mind and a computer" (Atkinson et al, 1993: 10). This changing trend has been noted as well by Smith (1991: 141) in the statement: "Now behaviorism has been succeeded by cognitive psychology, which admits consciousness as real but interprets it in terms of a vastly more sophisticated brand of mechanism, thanks to the metaphoric resources of the cybernetic and computer revolution".

Roediger et al (1984: 15) point out that humanistic psychology is difficult to define precisely, but it stresses the inherent goodness and worth of the individual and the potential for growth and fulfilment. In this regard Westen (1996: 480) notes Rogers' proposal that the primary motivation in humans is an "actualizing tendency". This involves a desire to fulfil the range of needs that humans experience, from the basic needs for food and drink to the needs to be open to

experience and to express a true self. This pattern of needs is congruent with those described by Maslow (1970: 46; 1943: 381). Humanistic psychologists argue psychology should be concerned with subjective, conscious experiences and explain the phenomena people experience. This approach is sometimes referred to as the phenomenological perspective (Huffman et al, 1997: 461). It emphasizes the uniqueness of the individual and the responsibility of individuals for their actions (Roediger et al, 1984: 16; Huffman et al, 1997: 461). An outline of some suppositions which form the basis of phenomenology in psychology follows.

Firstly, the phenomenological perspective focuses on "higher" human functions such as self-actualization, but does not exclude "lower" functions like drives and reflexes, as is evident in the theories of Maslow and Kelly. For example, Maslow's positive view of individuals is based on the premise every person has a vast potential for growth, to develop into a healthy, fully functioning person, "... someone who is close to all he or she can become" (Liebert and Spiegler, 1987: 276). Secondly, the phenomenological perspective views people as naturally "active beings" and not as passive objects or organisms, in the sense that they "... reach with their biological make up and immediate environment; they are not compelled to action by these factors" (Liebert and Spiegler, 1987: 277). Besides viewing people as active beings the phenomenological approach also sees them as being in a constant state of flux. This dynamism is related to the emphasis on momentary experiences of the "here- and -now", a concept that differs from the "present" which may mean this hour or day. Thirdly, while

phenomenological psychologists agree past experiences influence present behaviour. they view the past only in terms of how it affects present perceptions. To this end Liebert and Spiegler (1987: 277) noted "phenomenological theories pay little attention to stable, enduring characteristics (the focus of the dispositional strategy) or to lifelong patterns that originated in early childhood (central to the psychoanalytic strategy)".

Emerging from these three suppositions is the idea that the humanistic and existential theories of Maslow, Rogers and Kelly as well as the Gestalt principles of Koffka, Kohler and Wertheimer fall within the ambit of phenomenology since they assert "... the behavior of each human being at any given moment is determined primarily by that person's perception of the world. In other words phenomenological theories assume that each person is unique, that each person's view of reality is just a little different from anyone else's, and that each person's behavior reflects that view as it exists from moment to moment" (Bernstein and Nietzel, 1980: 75).

#### - Characteristics of the Humanistic Perspective

Carson et al (1996: 91) and Westen (1996: 479) identified the following themes as the basic principles of humanistic psychology. They, however, cautioned that these principles were not easily subject to empirical investigation. Sdorow (1995: 484) indicated that the difficulty attached to empirical investigation arose because the humanistic perspective accepts subjective mental experiences as its area of study.

- . Self as a Unifying Theme - When using the concept of self as a unifying characteristic, humanistic psychologists emphasise the importance of individuality. In view of people's differences in capacities to evaluate and to learn, in genetic endowments, and in back-grounds of experience, each person is unique. Psychologists studying human nature are therefore faced with the tasks of describing the uniqueness of each individual on the one hand, and of identifying the common characteristics all members of the human race have on the other.
- . Focus on Values and Personal Growth - Humanistic psychologists emphasise values and the process of value choices as guides to behaviour and the achievement of a meaningful and fulfilling way of life. By accepting the values held of people around them, individuals deny their own experiences of value and lose touch with their own real feelings. To choose for themselves requires they have a clear sense of self-identity, i.e., they discover who they are, what sort of person they want to become, and why. Only through this process of self-choice can people actualize their potential. In this regard Rogers was concerned with the match between a person's self-concept and his or her actual experiences of life (Huffman et al, 1997: 462).
- . Positive view of Human Nature and Potential - Humanistic psychologists are of the view, under favourable circumstances, human propensities are in the direction of friendly, co-operative and constructive behaviour as opposed to selfishness, aggression

and cruelty which they ascribe to denial, frustration and a distortion of basic nature. (Instances of war and violence are examples of unfavourable circumstances.) According to Huffman et al (1997: 461) from a humanistic perspective people are basically good, or at worst neutral. Despite being overwhelmed by inaccurate, inconsistent and frustrating circumstances, people try to act rationally, to follow standards, to be constant, and try to ascribe meaning to their experiences. Hence, people are not automatons but active participants in life with the freedom to shape their destinies.

"In denying that man's nature is inherently destructive, the humanists do not necessarily imply ... man will always develop in a favourable way. There is always the possibility ... a person may make wrong decisions and environmental conditions may influence him in a negative way so that he does not fulfil his true potential" (Meyer, Moore and Viljoen, 1989: 322). This positive view of man contrasts with the pessimism of the psychoanalytical and behaviouristic views which propose inherent human drives would lead to the destruction of the self and others unless controlled.

#### 3.3.4.2 EXISTENTIAL PERSPECTIVE

Pervin and John (1997: 214, 525) describe existentialism as the concern with existence. The existentialist is concerned with phenomena that are inherent in the nature of being alive, human existence. What constitutes the essence of existence varies for different people.

Pervin and John define existentialism as "an approach to understanding people and conducting therapy ... that emphasizes phenomenology and concerns inherent in existing as a person".

Westen (1996: G-7) describes existentialism as a modern philosophy that focuses on each individual's subjective existence or phenomenology and on the way the individual comes to terms with basic issues such as the meaning of life and morality.

May (1973: 201) regards the existential approach to psychology as a movement which describes "... an attitude, an approach to human beings, rather than a special school or group ... it is not a system of therapy but an attitude toward therapy, not a set of new techniques but a concern with the understanding of the structure of the human being and his experience...". Sue et al (1994: 60) echo this view by stating the existential approach is really not a systematised school of thought but a set of attitudes.

According to Sue et al (1994: A-6) the existential approach to psychology is based on "the belief that contemporary society has a dehumanising effect, that mental disorders result from a conflict between the essential human nature and the demands made on people by themselves and others".

Rim and Somervill (1977: 529) assert a theme uniting the existential theorists, Kierkegaard, Nietzsche, Husserl, Heidegger and Sartre is a radical empiricism - "... the premise that science, religion,



technology, social institutions, art, and culture in general all are rooted in the subtleties of human experience. Experience as it is experienced, as opposed to experience theoretically reconstructed in scientific, religious, or conventional thought...". Abstract theories that attempt to make peoples' lives intelligible refer to experience as the real basis of their understanding.

Rim and Somervill (1977: 529) add "experience as it is experienced gives us access to the most fundamental issues we can take up, the issues of being in general (why is there something instead of nothing?) and human being in particular (who am I? what does it mean that I exist?)".

## ● Characteristics of Existentialism

Existential psychology is characterised by the following core concepts:

- . Existence and Essence (Being) - A distinctive characteristic of human existence is that human beings are aware of themselves and their own experience of being (existence) at a specific point in time and space, i.e., the here-and-now. "Because people are conscious of their existence ... they are responsible for it and are capable of choosing their direction. They are free, and such factors as heredity, environment and culture are merely excuses for not experiencing the process of 'becoming' - attaining their potential" (Sue et al, 1994: 61). There is, however, a limit to what human beings can freely become.

Factors that constrain individuals' existence include inter alia their physical and mental capacities, the social position of their families, the era in history in which they were born, and how their parents treated them when they were young. Existential psychology does not emphasise genetic, learning, or physiological explanations of human behaviour but always considers a person's being-in-the-world from an historical point of view (Hall et al, 1985: 255).

- . Existential Anxiety and the Encounter with Nothingness (or Non-being) - Hall et al (1985: 254) quote Heidegger's (1962) definition of nothingness as "a presence within being of Non-being". It is a constant threat people will lose their being, or become nothing. Awareness of eventual non-being or non-existence at some time in the future is necessary to understand and experience being (Sue et al, 1994: 61). Because death is a reality, it must be confronted. The knowledge of impending non-being causes anxiety, aggression, and hostility of a normal level because the threat of death or non being is omnipresent. When people are unable to repress these feelings their actualization becomes restricted (Sue et al, 1994: 61).

Nothingness or non-being is an inescapable fate of all human beings. The capacity to overcome anxiety generated by the inevitability of death denies victory over nothingness. People can live a life that counts for something. "If we are perishable, we can at least perish resisting - living in such a way that

nothingness will be an unjust fate" (Carson et al, 1996: 90).

. Dasein (Being-in-the-world) - The translation from German of Heidegger's concept means "the whole of the person's existence" (Hall et al, 1985: 261). It refers to the awareness that human beings exist in the context of a "world". This world is structured upon meaningful relationships with other human beings. In his description of "being-in-the-world" Boss (1963: 70) states "human beings have no existence apart from the world, and the world that we can know has no existence apart from human beings". A problem caused by the complexity of modern society is people have lost their "world", and have become alienated from other human beings. The influence of existential psychologists and philosophers is reflected in the thinking of Erich Fromm (a neo-Freudian interpersonal dynamicist), particularly in his argument that the freedom and independence people seek often brings with it feelings of isolation and responsibility.

. Choice, Freedom and Courage - What people make of their lives is created by their own choices. This is because choices reflect the values on which people organise their lives. "In choosing what sort of person to become, one is seen to have absolute freedom; even refusing to choose represents a choice. Thus the locus of value is within each individual" (Carson et al, 1996: 90). People are therefore the architects of their own existence and destinies, their choices in life being based on their unique pattern of values.

Meaning, Value and Obligation - A basic human characteristic in the existential perspective is the "will-to-meaning", an orientation that focuses on finding values that satisfy and guide individuals' lives. This is an idiosyncratic issue since the pattern of values providing meaning for one individual would be quite different for another. That different patterns of values give meaning to and guide different lives should not be perceived as a selfish orientation, as existentialism places emphasis on obligations to others as well. An important consideration of the existential perspective is not what people can get out of it but what can be put into it. "One should not ask what life can offer, but what one can offer life, irrespective of the circumstances" (De Vos, 1995: 253). According to Carson et al (1996: 90) "our lives can be fulfilling only if they involve socially constructive values and choices".

The perception that existentialism has a nihilistic or selfish orientation is addressed by Hall et al (1985: 254-255) who say there is a co-relationship between individuals and the world rather than a purely self-centred one. They state "existential psychology has sometimes been accused of being solipsistic (this is the notion the self is the only thing that exists and the self can know only itself), largely because of its emphasis on the individual's experience. However, existential psychologists hold that the becoming of a person and the becoming of the world are a co-becoming because a person is in the world. People disclose the possibilities of their existence through the world, and the possibilities of the world are, in turn, disclosed by the people who are

in it. As one grows and expands, so will the other; if one is stunted, the other will also be stunted".

Carson et al (1996: 90) synthesise the characteristics of the existential perspective by concluding "existential psychologists focus on the importance of establishing values and acquiring a level of spiritual maturity worthy of the freedom and dignity bestowed by the special circumstances of one's humanness. It is the avoidance of and refusal to deal with such central issues that creates corrupted, meaningless, and wasted lives".

#### 3.3.4.3 COMPARISON BETWEEN THE HUMANISTIC AND EXISTENTIAL PERSPECTIVES

The following comparison of similarities, differences and criticisms between the humanistic and existential perspectives is based largely on the interpretations of Sue et al (1994: 62-63), Carson et al (1996: 89-92), and Hall et al (1985: 197-263).

##### - SIMILARITIES AND DIFFERENCES

- . The humanistic perspective has a positive view of the individual holding that humanity is basically good, forward moving, and trusting. The existential perspective is less optimistic about the basic nature of human beings.
- . The humanistic perspective focuses on self-actualization while the

existential perspective emphasises irrationality and difficulties on life.

- . Both view an individual's reality as a product of that person's unique perceptions of the world.
- . Both stress the ability of individuals to make free choices and to be responsible for their decisions.
- . Both believe in the "wholeness" or integrity of the individual.
- . Both assert that people have the ability to become what they want, to fulfil their capacities and to lead the lives best suited to themselves.
- . Both promote the idea that people are responsible for their existence. They reject the notion that people are like "things" that can be controlled and managed, suggesting that dehumanization leads to alienation as is the case with technology and mechanization.
- . Both find empirical research methods to investigate causal factors too simplistic to uncover the complexities of human behaviour.

## CRITICISMS OF THE HUMANISTIC AND EXISTENTIAL APPROACHES

- . Neither approach has been very successful at constructing a theory although both have described human behaviour creatively.
- . Neither approach is suited to scientific or experimental investigation. Both have an emphasis on subjective understanding.
- . Both tend to focus on unique and individual experiences, particularly the existential perspective, rather than the more general cases.
- . Both approaches are most effective in counselling situations with the more well educated, intelligent and relatively "normal" individuals, but are fairly ineffective on individuals that do not meet these criteria.
- . Both have been criticised for their emphasis on growth or "actualization" as this kind of development does not explain its processes.
- . Existential psychology has been criticised for its commitment to the principle that people are free to be what they want; for being too close to philosophy and insufficiently scientific; for rejecting the doctrine of evolution and insisting on the uniqueness of individuals; and for creating the perception of

trying to introduce inappropriate religious-ethical concerns into psychology. Despite these limitations, it has been lauded as a basis for a humanistic psychology.

#### 3.3.4.4 THE RELATIONSHIP BETWEEN THE HOLISTIC APPROACH TO THE STUDY OF VALUES AND THE OPEN SYSTEM THEORY OF VALUES

The discourse thus far suggests contemporary theorists in psychology, i.e., Maslow and Rogers (humanists), Boss (an existentialist), and Rogers and May (phenomenologists), and others have a common influence on their analyses viz. the philosophies of Kierkegaard (existentialism), Husserl (phenomenology), Binswanger and Heidegger (existential-phenomenology), amongst others (De Vos, 1995: 176-177, 183). Hence current writers in psychology often use the terms humanism, existentialism, phenomenology and holism loosely and interchangeably, given the common origin of their thinking. Sue et al (1994: 56) noted the humanistic and existential perspectives share a set of assumptions and cannot be classified as single schools of thought. Maslow (1964: 70-71) encapsulated the spirit of the phenomenological perspectives (which include humanism and existentialism) when he stated it "... stands for respect for the growth of persons, respect for differences of approach, open-mindedness as to acceptable methods, and interest in exploration of new aspects of human behaviour... It is concerned with topics having little place in existing theories and systems; e.g., love, creativity, self, growth, organism, basic need-gratification, self-actualization, higher values, being, becoming, spontaneity, play, humour, affection, naturalness, warmth, ego-transcendence, objectivity, autonomy,



responsibility, meaning, fair play, transcendental experience, peak experiences, courage, and related concepts". This description highlights the dynamic, qualitative and subjective nature of the individual's needs, experiences, and, the open-endedness of each of these behavioural dimensions.

The open-ended organismic nature of humanistic and existential approaches to the study of human behaviour prompted the development of a hierarchical existential model. Graves (1966) proposed an open system model, infinite in character, in which are identified different levels of human existence and values related to each of these levels.

Maslow (1962: 6) holds states such as struggle, conflict, guilt, bad conscience, anxiety, depression, frustration, tension, shame, self-punishment and feelings of inferiority or worthlessness are not necessarily unhealthy existential conditions. They form the bases for growth toward health, are found in healthy people and are relative. For example individuals should feel guilty when they have wronged, feel tense under stress, and, as a matter of conscience, question the wishes and demands of a mother or father if they are criminals. Using the ideas of Maslow's hierarchy of needs theory (which focus on healthy growth and aspirations for a better form of existence), Graves (1966: 131-132) developed his "Levels of Existence" point of view, with specific reference to values people hold at given levels of development (Hersey and Blanchard, 1977: 34). Graves' (1970: 131) model is based on the premises: "I. That man's nature is not a set thing, that it is ever emergent, that it is an open-system, not a closed system. II.

That man's nature evolves by saccadic, quantum-like jumps from one steady state system to another. III. That man's values change from system to system as his total psychology emerges in new form with each quantum-like jump to a new steady state of being". Hersey and Blanchard (1977: 34-35) explain this system by citing Graves (1974: 72), "at any given level, an individual exhibits the behavior and values characteristic of people at that level; a person who is centralized at a lower level cannot even understand people who are at a higher level". He adds "... most people have been confined to lower [subsistence] levels of existence where they were motivated by needs shared with other animals. Now, Western man appears ready to move up to a higher [being] level of existence, a distinctly human level". The implication of this movement of people from a lower to higher level of existence is likely to make a serious impact on the nature of social organisation.

According to Myers and Myers (1970: 7-8) organisational psychologists found supervisory and production problems in business organisations to be symptoms of clashing or poorly understood value systems. While business organisations have some employees holding the traditional Protestant work values of being ambitious, conscientious, hard working and honest, newer employees seemed to care less about pay, job security or recognition. Yet others, especially those from poorer socio-economic environments, did not value quantity or quality of work but tended to be tardy, looked for opportunities to break the rules, and to lie, cheat, and steal. Apart from this changed and new work ethic in business organisations, values changes were also taking place on a broader social level where, amongst other problems, clergymen were

finding more concern for the here-and-now rather than for the hereafter from their congregation, government officials were encountering increasing resistance to bureaucratic restraints, and union leaders were losing control over their members. A theoretical framework for understanding these values changes has been proposed by Graves (1970: 133-142) which states people seem to evolve through consecutive levels of "psychological existence" that are descriptive of their personal values. These values are relatively independent of intelligence. Myers and Myers (1974: 8) note peoples' levels of psychological existence can become arrested at a given level or move upward or downward depending on their cultural conditioning and their perception of the opportunities and constraints in their environment. The movement upward or downward along the continuum of psychological existence reflecting psychological development is explained in terms of Graves' (1970) open system theory of values.

### 3.3.5 AN OPEN SYSTEM THEORY OF VALUES

The proposition on which Graves' (1966: 120) open system theory of values is based states "... the psychology of the mature human organism is an unfolding or emergent process marked by the progressive subordination of older behavioral systems to newer, higher order behavior systems. The mature man tends normally to change his psychology as the conditions of his existence change". Thus, this theory is based on the principle that individuals function at different psychological levels at the various stages of their development, and they display behaviours and hold values unlike those at each of the

other developmental stages. Individuals are deemed to be in a state of equilibrium when, at that particular level, their psychology viz. acts, feelings, motivations, ethics, values, thoughts and preferences are appropriate to that level. If these individuals were in another state they would think, feel, act and be motivated in a different way.

Furthermore, Graves (1966: 120) postulates: "A person may not be genetically or constitutionally equipped to change in the normal upward direction if the conditions of his existence change". Thus, if conducive conditions exist an individual may elect to move through a series of hierarchically ordered behaviour systems to a higher level, or, he/she may stabilise and live at any one or combination of levels in the hierarchy. To this Graves (1966: 20) adds "again, he may show the behavior of a level in a predominantly positive or negative manner, or he may, under certain stressful circumstances, regress to a behavior system lower in the hierarchy". This means an individual has the freedom to choose the extent to which he/she will move along the hierarchy. Based on these views it is evident adults live in an open system of needs, values and aspirations. Regression to a lower level of existence is analogous to the frustration-regression concept of the satisfaction of needs proposed by Alderfer (1969, 1972) in his ERG theory, and the satisfaction-progression of both Maslow (1943, 1964, 1970) and Alderfer (1969, 1972).

#### 3.3.5.1 LEVELS OF EXISTENCE

In his early research and formulations, Graves (1966: 120) identified

"seven definable levels of human existence - and others that can be seen only in dim outline". These are tabulated below together with their motivational and value systems (Table 3.5).

TABLE 3.5                      LEVELS OF HUMAN BEHAVIOUR

	Higher Levels, undefined, and seem to be in the making		
7	Pacifistic, Individualistic	Information	Cognitive
6	Aggressive, Individualistic	Self-Esteem	Personal
5	Sociocentric	Belonging	"Group-mindedness"
4	Aggressive, Power-seeking	Mastery	Power
3	Awakening	Order	Constrictive
2	Animistic	Survival	Totem and Taboo
1	Autistic	Physiological	Amoral
Level	Nature of Existence	Motivational System	Value System

Source:        Adapted from Graves, C.W. (1966). Deterioration of work standards. Harvard Business Review. Vol 44, No. 5. p. 121.

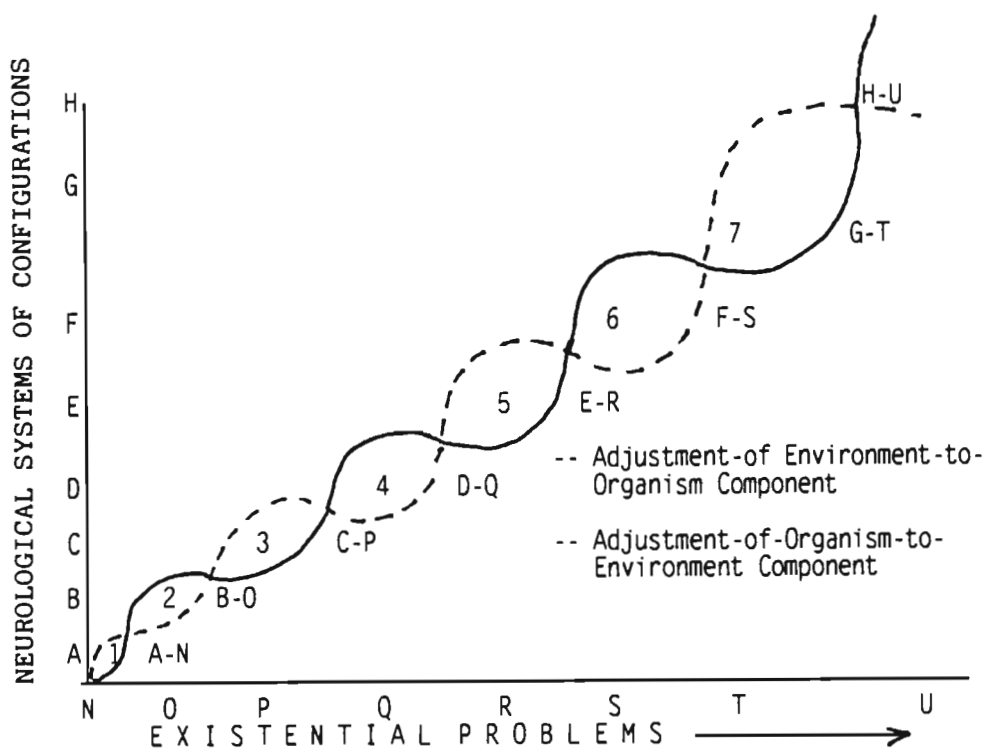
In his later, revised and enlarged version of the open system theory of values Graves (1970: 133-134) introduced the concept of "dynamic neurological systems" which, he states, become active when one "... solves certain hierarchically ordered existential problems that are crucial..." to his/her existence. A "dynamic neurological system is seen as a region which operates according to its own psychological principles", i.e., each system has its own laws for learning values. These neurological systems or cell assemblies are linked to and act in synchrony with levels of existence, both of which are influenced by social and environmental problems, the external conditions for existence. Neurological systems function on the basis of increases in psychological force at a particular level. When a critical level is

reached there is a spurt like movement to the next, higher, qualitatively different level.

Figure 3.2 depicts the emergence of existential states through the interaction of the components of the existential levels and the involvement of neurological systems. It illustrates the growth of these two components through spurts and plateaus when thresholds are reached. The two helixes formed by the intermittent growth interact at critical stages thereby highlighting the dominance of either the neurological or the existential component. At stages 2, 4 and 6 three different forms of affiliative needs are predominant whilst at stages 1, 3, 5 and 7 four different forms of survival needs dominate.

As individuals solve crucial problems of existence, depicted by letters N, O, P,.....U, the growth rate of the components changes, and, as they change higher order neurological systems, depicted by letters A, B, C....H, are activated.

FIGURE 3.2 THE EMERGENCE OF THE EXISTENTIAL STATES FROM THE INTERACTION OF COMPONENTS AS EXISTENTIAL PROBLEMS N-U ARE SOLVED AND AS NEUROLOGICAL SYSTEMS OR CONFIGURATIONS A-H ARE INVOLVED



Source: Graves, C.W. (1970). Levels of Existence : An Open System Theory of Values. Journal of Humanistic Psychology. Vol 10, No. 2, p. 135.

According to Graves (1970: 134) "the first existential state (1) is the A-N state, the state that exists when man is living in conditions where he spends most waking hours attending to that which will satisfy his basic physiological needs. The states which emerge later B-O, C-P, D-Q etc., arise as each different and ordinal set of human problems are resolved. As the two components, adjustment-of-the-organism-to-the

environment and adjustment-of-the-environment-to-the organism, develop in their spurt and plateau like fashion, higher and higher psychological systems emerge". Changes in the two components (viz. in existential problems and neurological systems) causes a cyclic pattern of existential states which determine the psychology, and consequently the values of all other systems. This psychological state, and its related value system "... is at one and the same time like and unlike its cyclic partners..." (Graves, 1970: 134). In effect this means the values at any given level, whilst different to the values of the previous level, form the base for the emergence of values at the next level. As individuals move through the different existential stages, they are faced with problems of the level at which they have arrived. To cope, they develop a general way of life, "a theme for existence", which includes a value system appropriate to that existential state. This "theme for existence" is translated into specific thought processes, or schemes for existence, based on individual, group and environmental influences.

Table 3.6 shows Graves' (1970) conception of the levels of existence, existential states, nature of existence (i.e. theme for existence), and the problems of existence at each existential stage. The hierarchy is given with the most basic level (labelled First Subsistence) at the bottom of the table with the highest level of existence at the top.



TABLE 3.6                      DESIGNATION OF EXISTENTIAL STATES AND THEIR  
EXISTENTIAL PROBLEMS

Level of Existence	Existential	Nature of Existence	Problems of Existence
Second Being	H-U	Experientialistic	Accepting existential dichotomies
First Being	G-T	Cognitive	Restoring viability to a disordered world
Sixth Subsistence	F-S	Sociocentric	Living with the human element
Fifth Subsistence	E-R	Materialistic	Conquering the physical universe so as to overcome want
Fourth Subsistence	D-Q	Saintly	Achieving everlasting peace of mind
Third Subsistence	C-P	Egocentric	Living with self awareness
Second Subsistence	B-O	Tribalistic	Achievement of relative safety
First Subsistence	A-N	Automatic	Maintaining physiological stability

Source: Graves, C.W. (1970). Levels of Existence : An Open System Theory of Values. Journal of Humanistic Psychology. Vol. 10, No. 2, p. 136.

### 3.3.5.2                      THE PROCESS OF MOVEMENT THROUGH DIFFERENT LEVELS OF EXISTENCE

When a way of life becomes established at a particular level of existence low energy levels are required for its maintenance and continuance. Residual energy then generates tension within the organism thereby preparing it for change to another level of existence, i.e., a movement to a different state of being. According to Graves (1970: 137)

an established way of life "... produces excess energy in the system which puts the system in a state of readiness for change". The brain begins to awaken and as it does so, many stimuli that are not fully comprehended impinge on its consciousness. The change to another state of being does not occur automatically or as a matter of course if an individual experiences cognitive dissonance. Graves (1970: 138) says "dissonance produces a regressive search through older ways before new insights come to be. This is the crisis phase for any established way of existence and is always the premonitor of a new state...". In other words, transition to another level of existence occurs through a process of regressive-progressive reorganisation of values. Pressure for change first causes a regression and disorganisation of values followed by a spurt-like movement to a higher level of organisation when insight into this new existential level is comprehended.

After the significance of new insights have been perceived, there has to be a "removal of barriers" for the implementation of these insights, which is often characterised by a period of confrontation. Confrontation arises from a conflict between the maintenance and disturbance of a way of life. Following the removal of barriers "consolidating factors" are effected enabling a new state of existence to come into being, i.e., a movement to the next level.

#### 3.3.5.3 AN OVERVIEW OF THE VARIOUS LEVELS OF EXISTENCE

The descriptions that follow identify the characteristics of different levels of existence. They are based on Graves' (1970: 135-141) account

of the principles of his theory and are a description of the eight existential states identified in Table 3.6.

#### - AUTOMATIC EXISTENCE (FIRST SUBSISTENCE LEVEL)

At the first subsistence level (A-N), individuals seek only to satisfy their immediate basic physiological needs in an automatic reflexive manner. The automatic or reactive level of existence is one at which peoples' energies are absorbed in the process of staying alive, as is observed in newborn babies. Individuals are unaware of themselves or others and react to thirst, hunger, urination, sex and other intermittent psychological stimuli. Here human beings do not have to rise above the physiological level to maintain their existence and to ensure the survival of the species (through procreation). Amongst adult employees this level of existence is uncommon in modern western first world economies but can typically be found in underdeveloped third world countries like India, Mozambique and Brazil. Graves (1966: 121) says "in an advanced industrial economy there are relatively few employees at this level, but they are more numerous in some of the underdeveloped areas of the world". According to Myers and Myers (1974: 8) "people at this level are generally not found on payrolls of organizations". Flowers and Hughes (1973: 56) hold the same view when they state "... employees are not ordinarily found at Level 1". When people have acquired a set of Pavlovian conditioned reflexes to provide for the satisfaction of their basic physiological needs they move "almost imperceptibly" to the second existential level, the tribalistic way of life (Graves, 1970: 137).

## TRIBALISTIC EXISTENCE (SECOND SUBSISTENCE LEVEL)

At the second subsistence level (B-0), individuals experience their first established way of life. People have a need for stability and continuity and would therefore defend a way of life that is not fully understood by them. According to Graves (1970: 137) "... this way of life is essentially without awareness, thought, or purpose for it is based on Pavlovian classical conditioning principles". Causality is not yet perceived and existence is based on myth and tradition with beings (people) full of spirits, magic and superstition. It is characterised by an autistic state of thinking and a tacit submission to authority, i.e., an "elder administered, tradition based way of life...". B-0 people therefore believe their tribalistic way of life is inherent in the nature of things. Consequently they hold on to it and aspire to gain favour for its continuance. Myers and Myers (1974: 8) describe this level of existence where "... the Bantu who work in the coal, gold and diamond mines of South Africa are largely tribalistic. Man at this level is locked into the rigid traditions of his tribe, and he is dominated by the tribal chieftain or his substitute". (While this example may not entirely reflect the position as it exists today in the mines in South Africa, it nevertheless illustrates the concept of existence based on tradition, obedience and myth.)

When pressures for change from an established tribalistic way of life to another build up, movement to the next higher level is not automatic. Individuals conduct a regressive search wherein they examine the tribal way of life and its gradual demise through the acquisition of more and

more tradition and ritual on the one hand, and look ahead by exploring new insights into the nature of man's being on the other.

Readiness for change from the tribalistic level (B-0) occurs when individuals' insight enables them to see themselves as a separate and distinct being, quite different from their tribalistic counterparts. They experience a change in consciousness whereby they now function at the operant and instrumental levels making intentional responses to survive in a physical world in competition with others for resources. Such individuals would now not be functioning as one-with-all but would be striving to survive alone.

#### - EGOCENTRIC EXISTENCE (THIRD SUBSISTENCE LEVEL)

The egocentric level (C-P) is characterised by a rugged, self-assertive individualism. The philosophy of egocentric existence is "might-is-right", whereby the many accept the authoritarian leadership of the few. In this way egocentrics move forward into a new way of being taking with them tribal level members who are unable to free themselves from the stagnating tribalistic level of existence. By such acceptance tribalistic level members are assured of survival.

The egocentric point of view is based on historically derived prerogatives of the "haves" and the duties of the "have-nots". It sees life as a continuous process with survival dependent on controlled relationships. In the interests of survival the "haves" develop the "right" way to behave through domination, ultimately developing a

master-servant relationship system by which life is to be lived. Consequently only a few individuals achieve any measure of power whilst the remaining many are left to submit and follow.

Both authoritarian and submissive individuals develop ways of protecting their egocentricism by asserting their individuality. The "haves" overtly express their desires (i.e., pleasures and lusts) by doing as they please, the "have-nots" do so more covertly by attempting to get away with what they can. Expression of individualism in an assertive manner, however, does not help people cope with new emerging existential problems based on the predestined order. Both the "haves" (having gone through life in relative comfort) as well as the "have-nots" (having had to live a "miserable existence") are faced with the question of death, for example, a fate that neither can survive nor control. This leads to the belief that there is a grander force which has designed and guides man's destiny. Graves (1966: 122) says of third-level man "what one is, is what one is born to be. What one is to do in life and the way he is to do it are prescribed. Position in life, what the self is, how the self is to act, and all that goes therewith - these are laid down by some extra-human power".

This type of reasoning leads people to search for security, a need that is fulfilled through avoidant learning. People try to avoid uncertainty preferring order instead. Thus, a saintly way of life, based on religious philosophies, comes into being. At this saintly existence level people strive for ways of finding everlasting peace in an everlasting life. They believe a saintly existence will provide

salvation by removing the pain experienced by both the "haves" and the "have-nots".

#### - SAINTLY EXISTENCE (FOURTH SUBSISTENCE LEVEL)

At the saintly existence level (D-Q) people develop a way of life based on subordinating themselves to a philosophy, a cause, a religion or dogma based on clearly defined rules which express a denial of pleasures in this world as preparation and proof of one's worthiness for a later life. It is based on an ordained submission of the many to the rules made by a favoured few. Conformity to a prescribed way of life reduces ambiguity and provides security. This state of being is typified by moralistic right or wrong value judgements being assigned to peoples' behaviour.

By conforming with the prescriptions of a saintly life individuals have to make a sacrifice in order to prepare for a more lasting life, but when people begin to question the virtue of this state of being (i.e., as to why they cannot have some pleasure in life) the endurability or permanency of the saintly existence is challenged. Graves (1970: 140) describes the transition from the saintly level of existence when "after security is achieved through these prescribed, absolutistic rules, the time does come when some men question this price".

The denial of pleasures is perceived as an inhuman dimension of the saintly existence. Excess energy generated from this denial, after security needs have been met, serves as the catalyst for transition to

the next existential level where one aspires to establish a life of pleasures in the "here-and-now".

#### - MATERIALISTIC EXISTENCE (FIFTH SUBSISTENCE LEVEL)

At the materialistic level (E-R) psychological existence is characterised by materialistic or manipulative behaviour. Here people aspire towards domination and control of their environment through a process of understanding and learning. They skilfully deal with, and manage with craft, things and people within their environment to achieve their goals rather than with force and aggression that is typical of the egocentric existence level (C-P). Such people use objectivistic and positivistic scientific methods to satisfy their material goals for an existence in the "here-and-now".

Their focus is very much on the satisfaction of short term goals. They thrive on competition and industrious effort, measure success on the basis of materialistic possessions and power, and tend to show off self-earned (as opposed to historical and hereditary) status symbols. But whilst material comfort brings status and respect, it also carries the price of dislike and rejection from others, especially because the quest for mastery over the physical world tends to make materialistic people use their knowledge callously, perceive and even regard others as dispensable items (i.e., things) rather than as human assets.

The satisfaction of materialistic needs coupled with an awareness of rejection by others triggers a movement toward the exploration of a new



spiritual world in which subjective and humanistic values prevail.

#### - SOCIOCENTRIC EXISTENCE (SIXTH SUBSISTENCE LEVEL)

At the sociocentric existential level (F-S) people have high affiliation values, their main concern being their relationship with others. Getting along, approval and respect from others, and getting an understanding of one's inner self as well as that of others forms the basis of harmony. At this level of development the individual seeks something other than basic personal and material things such as survival, safety, order, or material gain. According to Graves (1970: 141) the individual "becomes concerned with self in relation to life and the whole, the total universe". The individual begins to adopt a holistic and humanistic approach to life. Existence at the sociocentric level is characterised by a return to religiousness (Level 4, saintly conformity), not for its ritualistic dogma but more for its spiritual attitude and concern with social issues.

Sociocentrics tend to express their opposition to authoritarianism (Level 3 existence) overtly, not by violent means but through passive resistance. They express their opposition because they no longer believe they have a moral duty to give off their best - the belief held by authoritarians - but feel "... there are other means to the end of living than hard work" (Graves, 1966: 125).

Consequently tension develops within these organisms to change their level of existence. On the one hand they can regress either to the

materialistic/ manipulative level of being (Level 5) or to the saintly conformity level (Level 4), or, on the other hand, evolve and adapt to the next (7th) level of existence.

The divide between the sociocentric level of existence and the seventh level is "between getting and giving, taking and contributing, destroying and constructing... between deficiency or deficit motivation and growth or abundance motivation... between similarity to animals and dissimilarity to animals" (Graves, 1970: 141). It is a movement to the cognitive level of existence involving "freedom to know and to do". When individuals reach this transitional stage, they are no longer motivated by man's common fears of survival, fear of God, and fear of social disapproval but are driven by their own confidence in their capacity to survive. In this regard Maslow (1971: 200-265) refers to "deficit motivation" as a state wherein an individual is driven by the need to satisfy basic needs for survival; i.e., the individual strives to overcome deficiencies in needs such as food, drinks, and shelter. When these and other basic needs are satisfied the individual becomes concerned with growth motives, i.e., the need to self-actualize and enhance one's existence.

#### - COGNITIVE EXISTENCE (FIRST BEING LEVEL : LEVEL SEVEN)

According to Graves (1970: 141) at the cognitive existential level (G-T) individuals display a high tolerance for ambiguity as well as for people whose value systems differ from their own. Individuals functioning at this level of existence remain end-oriented, akin to level five and six

beings, and they display a mixture of materialistic and sociocentric goals, viz., material success, and concern for the dignity of their fellow human beings respectively. They are also concerned with short-term as well as long-term goals. Cognitive level existence is quite unlike the means-oriented levels two, three and four which use rigid traditions, authoritarian behaviours and religious dogma respectively as their bases for being. Cognitive level of existence beings reject violence, coercion and restrictions but resist in covert ways, as opposed to exhibitionistic passive resistance or stubbornness, which is typical of level six behaviour.

The cognitive level of existence involves passing from the F-S stage of "being one with others" to the G-T level of knowing and doing so that "all can be and continue to be" (Graves, 1970: 141). This is the stage that separates the common needs between man and animals by identifying those that are distinctly human.

At this level, individuals are at the "threshold of being human", no longer just another of nature's species but for the first time in their existence truly becoming human beings (Graves, 1970: 141). They approach the line between animalism and humanism, driven by their search for knowledge and competence and not Godly faith.

#### - EXPERIENTIALISTIC EXISTENCE (SECOND BEING LEVEL : LEVEL EIGHT)

The experientialistic level (H-U) is characterised by "understanding"

(Graves, 1970: 141). The confidence gained from the G-T level will propel the individual towards experiencing more of his emergent self. As individuals cross the divide between cognitive existence and experientialistic existence, they free themselves from bondage, subservience, segregation, and degradation. They will be free to behave in their humanness rather than vacillate among the different stages of partially emerged man, i.e., between existential levels one to six.

According to Myers and Myers (1974: 11) most people can be described as level two to seven beings. They add, though, existential existence is not the ultimate level of development, models for higher levels are scarce and hence difficult to define. Graves (1966: 128) says definable levels of human existence help one to respect the inherent desire of another to be what he or she is, affording the individual the "right to be". It does not make individuals objects to be manipulated, rather it makes them people to be respected for what they are.

#### 3.3.5.4 VALUES ASSOCIATED WITH THE LEVELS OF EXISTENCE

Graves (1970: 143) identified eight value systems which are associated with the emergent levels of existence described above. These are the reactive, the traditionalistic, the exploitive, the sacrificial, the materialistic, the sociocratic, the existential, and the experiential value systems. Table 3.7 shows the different existential states, the motivational system associated with each existential state and their means and end values.

TABLE 3.7                      EXISTENTIAL STATES, ASSOCIATED MOTIVATIONAL SYSTEMS  
AND END VALUES

Existential State*	Motivational System	Means Values**	End Value**
H-U	Experience	<i>Experiencing</i>	Communion
G-T	Existence	Accepting	<i>Existence</i>
F-S	Affiliation	<i>Sociocentricity</i>	Community
E-R	Independence	Scientism	<i>Materialism</i>
D-Q	Security	<i>Sacrifice</i>	Salvation
C-P	Survival	Exploitation	<i>Power</i>
B-O	Assurance	<i>Traditionalism</i>	Safety
A-N	Physiological	No conscious value system; values purely <i>reactive</i>	

\* A-N: a physiological system; B-O/H-U: psychological systems.

\*\* Italicized values: primary orientation of each value system.

Source: Graves, C.W. (1970). Levels of Existence: An Open System Theory of Values. Journal of Humanistic Psychology. Vol. 10, No. 2, p. 143.

#### - REACTIVE VALUES (FIRST SUBSISTENCE LEVEL)

The reactive value system, linked to the automatic (A-N) existential state, is where human beings are motivated by their most immediate and pressing needs. "Values at this level are purely reactive in character" based on the presence or absence of tension (Graves, 1970: 143).

While the reactive value system (characterised by Pavlovian conditioned responses) is the dominant system in organisms it is theoretical and transitory.

Individuals pass through this reactive value system stage, or any other stage, for two reasons: Firstly, the external world functions in a dynamic manner and is indifferent to peoples' fates, and secondly, people have an active cognitive component which provides the challenge to seek higher levels of living and new and different value systems. However, no person will ever be without any reactive values as people will always be physiological organisms (Graves, 1970: 143).

#### - **TRADITIONALISTIC VALUES (SECOND SUBSISTENCE LEVEL)**

At this, the B-0 level, "the primary end value... is safety and the prime means value is tradition" (Graves, 1970: 144). These are valued because humans have learned from their ancestors which factors promote their existence and which threaten their well being. They have developed a theme for existence based on living according to the ways of their elders, i.e., their values are consonant with tradition. Each traditional set of values is tribal centred, concrete, diffuse and rigid. Tribal members get locked into these values which they cannot violate. Circumstances force individuals into a magical, superstitions, ritualistic way of life wherein they value positively that which will bring spiritual (supernatural) favours. Such people also reject that which tradition says will offend the spiritual power (Graves, 1970: 144).

While these values seem mysterious and inexplicable to higher level beings they provide order to the tribalistic (B-0) level of existence. When these values are questioned by younger generations and when other

ways of life challenge the values of the tribe, people embark on the search for higher order values (Graves, 1970: 144).

#### - EXPLOITIVE VALUES (THIRD SUBSISTENCE LEVEL)

Exploitive values are related to the egocentric (C-P) existential state where cognitive capacity increases and operant/instrumental learning, through sensory-motor exploration, serves the need for survival. The survival motive, activated by the energy previously used to satisfy physiological needs and maintain tribal ways, requires individuals to intentionally manipulate their world egocentrically, rather than accept it passively (Graves, 1970: 145).

As survival is their major value, egocentrics are of the opinion many try to exploit but few succeed, and as a result come to believe heroism is the means to survival. Thus heroism becomes the valued means. The right to greed, avarice, envy, gluttony and pride belong to the hero. Possessing these means values leads to a world of "haves" and "have nots", one of authoritarianism and submission. Power thus becomes the prevailing ethic, i.e., the end value (Graves, 1970: 146).

The exploitive value system is characterised by the negative dimensions inherent in the values of exploitation, power, manipulation and egocentricism. People with these values are driven by their lusts and lack of "moral sense". They value conquest in any form, even war, as the pinnacle of heroic effort. Becoming dictatorial, even an arch militant in extreme cases, is a demonstration of their power ethic.

However, while this is not an attractive value system it does improve the lot of the "have-nots" in indirect ways. In their pursuit of power some exploitives "do tame the mighty river ... do build cities .... [and] do assign occupational positions..." that improve their personal position but also improve the lot of the many in misery (Graves, 1970: 146).

When exploitives realise life is beyond their control, despite their manipulations, their egocentric values break down. Neither they as winners nor the "have nots" as losers can escape the inevitability of death. This existential problem sets exploitives in search of an everlasting state of satisfaction giving rise to explanations of life as an ordered plan in which the few are ordained to have and the many not. It provides meaning as to why some shall suffer and why all people must die.

Egocentrics begin to believe in salvation and sacrifice, realising that exploitive (C-P) values do not meet the test of time.

#### - SACRIFICIAL VALUES (FOURTH SUBSISTENCE LEVEL)

According to Graves (1970: 147) the sacrificial values stage is linked to the saintly (D-Q) level of existence. At this level of existence the end value is salvation. Sacrifices on earth are the means to this end. The focus is on a sacrifice of desire in the "here and now" in order to obtain the end value of everlasting peace later. The driving motive, thus, is the need for security and the removal of threat from a person's



immediate existence. The sacrificial (D-Q) value system is similar in some ways to the traditionalistic (B-O) value system in that both strive towards a tensionless state, but in the sacrificial (D-Q) value system the means is not a continuance of tribal authority administered by elders but rather some ultimate authority or power, i.e., "... some all powerful, other-worldly authority" (Graves, 1970: 147). In their quest for the end value of salvation and everlasting peace, sacrificials value the established, the lasting and the unchanging, i.e., a rigid structuring of the outer world. They do not value the lasting ways of the tribe but rather those absolutistic ways which if pursued to the end will provide humankind with a perfect state of bliss. Absolutistic moral laws prescribe life according to dogmas of what is right and wrong. To reach the end state of salvation, means values include kindness, denial, deference, piety, modesty, self sacrifice, self discipline, suppression, repression, and abstinence from self-indulgence (Graves, 1970: 147).

Sacrificial (D-Q) level values are often confusing in that their manifestation may be diametrically opposite to what they stand for or represent. For instance, antagonism and wars develop over whose sacrificial values should prevail (Graves, 1970: 147). In India Muslims and Hindus are often at odds with one another, yet they share the same thematic value system, i.e., sacrifice now for peace later. The same applies to the participants in the holy wars of the crusades. It is evident, therefore, conflict arises over whose sacrificial values should prevail. All things being equal, power (the third level end value) appears to be the driving force.

Once sacrificial values bring security to those who pursue them, a new existential problem is created in the form of a crisis between outmoded sacrificial (D-Q) values and emerging materialistic (E-R) values. When people begin to question the value of sacrifice, denial and the inhumanity inherent in a saintly existence, a pressure for independence builds up. But people cannot move up to the next level of existence, i.e., to the materialistic (E-R) level, and they cannot enjoy any pleasures whilst:

- . They are at the mercy of the unknown,
- . They are the servants rather than the masters of the universe, and,
- . They do not express independence from a predetermined fate (i.e., whilst they are not the masters of their fates).

In view of these pressures people once again attempt to take control of their environments, thereby moving from the sacrificial value system towards one that allows them to assert their independence (Graves, 1970: 149).

#### - MATERIALISTIC VALUES (FIFTH SUBSISTENCE LEVEL)

At the materialistic (E-R) values level, people realise their needs for independence are not being met and they have limited control over their world. They develop into rational beings and try to explain their world objectively, taking care to do so in a manner that would avoid criticism from others, i.e., they tend to be manipulative. Their end value is materialism, characterised by accomplishing, having, and possessing

control over their physical world to provide for their wants. The means to this end is a deterministic pragmatism (Graves, 1970: 149).

To provide for material wants an important means value is "achievement of control". According to Graves (1970: 150) means values include "... equality of opportunity and the mechanistic, measuring, quantitative approach to problems ...". Other means values are "... gamesmanship, competition, the entrepreneurial attitude, efficiency, work simplification, the calculated risk, scientific scheming and manipulation". These fifth existential level (materialistic) values differ from the third level (C-P) egocentric values in that they do not ignore the needs of the other person totally, but ensure losers get more than pitiful leftovers.

While materialistic level values improve the quality of life of people in general as well as that of specific individuals through their generation of knowledge, wealth, and technology, they are criticised severely. Fourth level (D-Q) individuals, i.e., sacrificials, see these values as sinful, and sixth level (F-S), i.e., sociocratic individuals, see them as an unacceptable exhibition of status seekers.

Overemphasis on the need for independence leads to an abundance of material acquisitions. While it resolves individuals' materialistic level problems by providing in abundance, these individuals are under tension as they are now faced with the problem of how to live with a surplus whilst others are still in want. Their subjectivity at this stage takes precedence and generates feelings of dependence whereby they

show the need to belong and affiliate. Affiliative needs now organise peoples' existence with a new value system, one that promotes an ethic of sharing (Graves, 1970: 150).

#### - SOCIOCRATIC VALUES (SIXTH SUBSISTENCE LEVEL)

At the sociocratic (F-S) values level people hold in esteem the authority of their valued peers and contemporaries. This authority is unlike the authority exercised by tribalistic elders or the abstract supernatural powers of the saintly that prevail, at the traditional (B-O) and sacrificial (D-Q) levels of existence respectively (Graves, 1970: 150). Neither of these types of authority is valued by sociocratic individuals. At the sociocratic (F-S) level the driving motivational force is affiliation with others and the end value is "community with valued-others". Peer groups determine the means by which the end value of community with others is obtained. Although the preferences of valued-others change, the core of sociocratic values constitute "being with, in-with and within the feelings of" the valued other. According to Graves (1970: 151), at the sociocratic level people value "... interpersonal penetration, communication, committeeism, majority rule, the tender, the subjective, manipulative persuasion, softness over cold rationality, sensitivity in preference to objectivity, taste over wealth, respectability over power, and personality more than things". The expression of these values reflects the sensitivities and humaneness of people.

Three aspects of sociocratic valuing stand out. Firstly, the feelings

of people rather than physical manifestations in the environment are emphasised. In respective order, getting along with, goodwill, co-operation, social approval, and social interaction is valued more than getting ahead, free enterprise, competition, individual fame, and manipulative self-interest (Graves, 1970: 151).

Secondly, "commonality" is valued to "differential classification". Organising people into types or groups threatens the sense of community of sociocentrics.

Thirdly, there is a "return to religiousness", not religious dogma or rituals but the kindness and tenderness of the spiritual attitude (Graves, 1970: 151).

People with materialistic values (E-R) see those who have risen to the sociocratic values level (F-S) disparagingly. Materialists feel sociocentrics have succumbed to weaknesses inherent in being tender, subjective, and showing concern for others rather than promoting their own individuality. Likewise people from the power (C-P) and salvation (D-Q) frames of reference see sociocratic (F-S) level values as hopeless ends. According to Graves (1970: 151) centralising values at the sociocratic (F-S) level does not mean persons have lost their self for the sake of social approval, rather it means they have subordinated their self-interest temporarily for a higher form of existence, the existential (G-T) level of existence and its concomitant values.

## EXISTENTIAL VALUES (FIRST BEING LEVEL)

At the existential (G-T) values level, the seventh stage of existence, people acquire a value system based on universal reality, knowledge, understanding, and freedom of cognitive activity (Graves, 1970: 152; Graves, 1966: 126). This level is characterised by establishing self-respect and not living off the weaknesses of others, such as taking advantage of the submissive acceptance by followers of the rigid way of life propagated by elders at the traditionalistic (B-O) values level and the exploitation of others as found at the materialistic (E-R) values level. The seventh level value system is different to those that have evolved up to now in that earlier stage value systems are based on conditioning, and on operant and instrumental learning processes whilst this level is based on freedom of thought (Graves, 1970: 152).

Seventh level value systems are based on proper behaviour, behaviour that is right under particular circumstances; i.e., "if it is realistic that one should suffer, then suffer he should. If it is realistic to be happy, then it is good to be happy. If the situation calls for authoritarianism, then it is proper to be authoritarian and if the situation calls for democracy, one should be democratic" (Graves, 1970: 152). This ethic suggests behaviour is changeable and requires adaptation. For people to develop a sense of proper behaviour so that "life" can continue to be, they have to resolve their basic fears perpetuated by their selfish interests.

The primary end value at the seventh level is existence. Here

individuals focus on problems existence per se creates. Problems of existence take on many dimensions and involve placing a value on the known and unknown, the explainable and the unexplainable, and even inconsistencies, oppositions and contradictions (Graves, 1970: 153).

Means values at the seventh level are "accepting" values. Accepting refers to a "genuine acceptance of human nature as it is", not "what it ought to be" (Graves, 1970: 153). As a means value accepting refers to the activity of admitting, receiving, or taking cognisance of the values of others but not becoming bound or attached to these values. It is like saying "I hear your point of view, respect it, and take note of it". Accepting means valuing things that make sense, not necessarily those that are conventional. Just continuing to develop is a more acceptable value than striving to become someone holding office, a position or a profession i.e. acquiring status - the activity is more important than what it leads up to. At this level people value solving problems more than fulfilling selfish desires, they focus on what must be done rather than what they desire to do. Other means values at the existential level include universality over provinciality, broadness of view over pettiness, and a long-term perspective of time, even beyond one's life span over the short-term. Detachment is valued in preference to the objectivity characteristic of materialistic values and a few deep relationships are more meaningful than broad acceptance by others. Faith is more important than religion and attainable ends determine behaviour (the means) more than means the ends (Graves, 1970: 153).

"Democracy" is also a value among existential level beings. They tend

not to value egocentricity by prescribing behaviour to attain ends but accept different individuals would obtain a particular end by devising their own means (Graves, 1970: 154).

Existential level beings value pluralism in that they see life in the world and all its things and people as interdependent and interrelated in a subjective-objective complex. According to Graves (1970: 154) existential level beings value "... that which will enable all animals, all plants and things to be, and all mankind to become". Hence, they value that which will bring good to themselves and the universe, not only to the majority or the needy.

Despite the focus of existential level values on:

- . The upliftment of all beings in the universe,
- . Emphasising the need of others as well as of the self, and
- . Emphasising the enjoyment of life over and above obedience to authority,

they (existential values) are perceived differently from different perspectives. Firstly, existential values are perceived by many as being "decadent" because they value a new way of life and not the way of their elders (Graves, 1970: 154). Hence, there is a regression to an earlier level of values. The new way of life is deemed to be decadent because it runs counter to the established, and perhaps conservative, values structure which has brought stability to and promoted the propagation of the species. Secondly, while existential (G-T) level values evoke sublime feelings for those who can experience them, they are not the ultimate experience. People can experience



feelings beyond the boundaries of rational cognitive activity, beyond the fulfilling experiences derived from being altruistic and philanthropic (Graves, 1970: 154-155). In other words, there is an existential state beyond this seventh level which people reach when there is relative satisfaction of their need to value life. Movement from the existential (G-T) state of existence to the experientialistic (H-U) level, occurs when people truly realise they will never know all about existence. The point being alluded to here is people will have to understand and adjust to the reality of existence. They will have to realise they can only be, but can never really know what existence is. According to Graves (1970: 154) "this insight brings man to the end of his first ladder of values because now he learns he must return to his beginning and travel again, in a higher form, the road by whence he has come." This statement asserts that a new higher form of existence emerges, together with its various stages of development and related values, beyond the problem solving form of existence being discussed here.

Graves (1970: 153) notes his research points to three forms of existence. The first form, which has been discussed up to this point and which is called the first ladder of values, regards people as action prone beings and sees them as problem solvers. The second form of existence (i.e., the second ladder of values) regards people as intellectually prone and sees them as intuitive beings. The third form of existence (i.e., the third ladder of values) regards people as compassionate beings.

## EXPERIENTIALISTIC VALUES (SECOND BEING LEVEL)

At the experientialistic (H-U) values level individuals acquire a value system based on delving into the realness of consciousness that generates positive emotional responses. Maslow refers to this level of cognitive development as the peak experiences stage found only in self actualizing individuals after their basic, or deficiency needs (D-needs) have been satisfied. He (1968: 71) regards peak-experiences as "... the most wonderful experience or experiences in your life; happiest moments, ecstatic moments, moments of rapture, perhaps from being in love, or from listening to music or suddenly 'being-hit' by a book or a painting, or from some great creative moment". Peak experiences, according to Maslow (1968: 101), may have the following effects on people:

- . They may and do have some therapeutic effects in the sense that they may remove neurotic symptoms.
- . They can change a person's view of their own selves in a healthy direction.
- . They can change a person's view of other people and his/her relations to these others in many ways.
- . They can change a person's views of the world.
- . They can release an individual's creativity, spontaneity, expressiveness and idiosyncracies.
- . They can cause people to remember the experience as being very important and desirable and try to duplicate it.
- . They can cause people to tend to view life in general as being more worthwhile, even if it is drab, painful and ungratifying.

Self-actualization is defined by Maslow (1968: 97) as "... an episode, or spurt in which the powers of the person come together in a particularly efficient and enjoyable way, and in which he is more integrated and less split, more open for experience, more idiosyncratic, more perfectly expressive or spontaneous, or fully functioning, more creative, more humorous, more ego-transcending, more independent of his lower needs, etc.". This definition is a refined version of Maslow's (1968: 25) earlier one wherein he regards self-actualization as "(... ongoing actualization of potentials, capacities and talents, as fulfilment of mission (or call, fate, destiny, or vocation), as a fuller knowledge of, and acceptance of, the person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person)". The revised definition detaches itself from the notion that self-actualization is a static need i.e. a one-off experience. It also highlights the point that self-actualization is not an all-or-none occurrence but rather an issue of degree and frequency.

The need for self-actualization includes seventeen metaneeds or being-values (B-values). Some of these being-values are concerned with knowing and understanding, for example, the need for truth, justice and meaningfulness. Other being values are concerned with aesthetics, for example, beauty, order, simplicity, perfection. The list in Table 3.8 gives the seventeen B-values along with their related characteristics that have been identified by Maslow (1968: 83 and 1971: 308-309). According to Maslow (1971: 301-308) some of these B-values are so crucial they are almost like basic needs, for example, justice, fairness, honesty, social order, as well as the freedom to speak out,

to do what one wants (without harming others), to investigate and seek information, and to defend oneself. It appears as if Graves' (1970: 154) conception of second and subsequent ladders of existential values has its origins in this concept that some self-actualization values are so essential to people they are like basic deficiency needs (D-needs), thus giving rise to a higher order value system.

Maslow (1968: 84) says these being-values are not mutually exclusive "they are not separate or distinct, but overlay or fuse with each other. Ultimately they are all facets of Being rather than parts of it". This means different combinations of B-values will predominate one's cognitive processes depending on the object of focus that has triggered their revelation, e.g., perceiving a beautiful person or painting, experiencing perfect sex and/or love, insight, creativeness, etc.

Self-actualizing people who have reached this level of experiencing have a high level of maturation, health and self-fulfilment. Cognitive occurrences during peak-experiences (highest happiness and fulfilment) are such that beings are able to perceive realities more vividly, realities to which others are blind, i.e., beings become more sharply perceptive. Some of the basic Cognition of Being (B-cognition) experiences to which beings become more perceptive include "... the parental experience, the mystic, or oceanic, or nature experience, the aesthetic perception, the creative moment, the therapeutic or intellectual insight, the orgasmic experience, certain forms of athletic fulfilment, etc." (Maslow, 1962: 73).

TABLE 3.8

## THE METANEEDS OR BEING-VALUES

Need/Value	Synonymous or Related Characteristics
1. Wholeness	Unity, integration, tendency to oneness, interconnectedness, simplicity, organization, structure, order, synergy
2. Perfection	"Just rightness", completeness, state in which there is nothing beyond, nothing superfluous, nothing lacking
3. Completion	Totality, ending, finality, fulfilment
4. Justice	Fairness, "oughtness", necessity, inevitability
5. Aliveness	Process, spontaneity, self-regulation, full functioning, changing yet maintaining, expressing one's essence
6. Richness	Differentiation, complexity, intricacy, state in which nothing is missing or hidden and everything is equally important
7. Simplicity	Honesty, essentiality, state in which there is nothing extra or superfluous
8. Beauty	Rightness, form aliveness, simplicity, richness, wholeness, perfection, completion, uniqueness, honesty
9. Goodness	Rightness, desirability, "oughtness", justice, benevolence, honesty
10. Uniqueness	Individuality, noncomparability, novelty, quality of being like nothing else in the world
11. Effortlessness	Ease, lack of strain, grace, perfect and beautiful functioning
12. Playfulness	Fun, joy, amusement, gaiety, humour, exuberance
13. Truth	Honesty, reality, nakedness, simplicity, richness, essentiality, "oughtness", beauty, purity, clean and unadulterated completeness
14. Self-sufficiency	Autonomy, independence, quality of not needing anything other than itself in order to be itself, self-determining, living by its own laws
15. Dichotomy-transcendence	Acceptance, resolution, integration or transcendence of dichotomies, synergy
16. Necessity	Inevitability, requirement that something be just exactly as it is
17. Order	Lawfulness, rightness, perfection of arrangement

Source: Adapted from Hall, C.S., Lindzey, G., Loehlin, J.C., and Manosevitz, M. (1985). Introduction to Theories of Personality. New York: John Wiley and Sons, p. 210; and, Maslow, A.H. (1968). Toward a Psychology of Being, 2nd Edition. New York: Von Nostrand Reinhold Co., p. 83.

At this experientialistic (H-U) level individuals value wonder, awe, reverence, humility and surrender (Maslow, 1962: 88-89). Since individuals at this level of existence do not have to worry about the problems of existence "... they value newer, deeper things in life which are there to be experienced" (Graves, 1970: 155). By this Graves means individuals wish to escape or break away from a functional and survival value mindset towards valuing something that is ego-transcending, self-forgetful and ego-less. Maslow (1962: 79) regards such experientialistic values as ends in themselves, rather than as means to ends. He sees them as "... a fusion of ego, id, super-ego and ego-ideal, of conscious preconscious and unconscious, of primary and secondary processes, a synthesizing of pleasure principle with reality principle, a healthy regression without fear in the service of the greatest maturity, a true integration of the person at all levels" (Maslow, 1962: 96).

According to Graves (1970: 155) experientialistic values are only beginning to emerge in the lives of some people but if the conditions for existence continue to improve they will at some time in the future become the dominant value system, i.e., all other values will be subordinated by them. When that time comes, these eighth level experientialistic values will in turn become the subject of scrutiny, will be accused of causing a breakdown of peoples' values and be subordinated by other value systems.

An assumption on which Graves' Open System Theory of Values is based is human beings move slowly and steadily along different levels of

existence. This assumption is fallacious because the world does not comprised a homogeneous people, rather it consists of diverse societies and people at all levels, and societies and peoples whose levels are mixed. Another erroneous assumption is all people and societies will progress. Some societies may and some may not progress, some may be assimilated into others, and yet others may die. However, despite these flaws in its basic premises, the theory provides an intuitive and logical progression regarding peoples' existential transformation. It also helps one to respect the inherent desire of a person to be what he is.

#### 3.3.5.5 APPLICATION OF THE OPEN SYSTEM THEORY TO THE WORK ENVIRONMENT

Burke's (1981: 468) review of the literature on the application of Graves' (1970) model to the work environment, particularly the research of Flowers and Hughes (1978), and Hughes (1976), led to the identification of values and qualities which may be assigned to each level of existence. Burke (1981: 468) does not present Level 1 values (i.e., the basic subsistence/reactive level) stating such individuals are not found in North American work settings. A description of individuals' approaches to working, as presented by Beck and Linscott (1994: 107), is given below each list of characteristics. Peoples' work values are the bases upon which their approaches to working are displayed.

. Reactive Values (Level 1: A-N)

Neither Burke (1981: 468) nor Beck and Linscott (1994: 107) assign any qualities or characteristics to this level of existence regarding the way these attributes apply to the work environment. Carrell et al (1997: 70) and Robbins (1989: 120) regard individuals with reactive level values as people who are unaware of themselves or others as human beings, reacting only to basic physiological needs and are in this akin to newborn babies. Such individuals are rarely found in organisations, a point also made by Flowers and Hughes (1973: 56), and Burke (1981: 469) earlier.

. Tribalistic Values (Level 2: B-O)

- A strong need for stability and safety.
- Seek authority figures.
- Believe one should live according to the lifestyle of one's elders and family relations.
- Locked into rigid traditions and values they cannot bring themselves to violate.
- Feel threatened by change or anything unfamiliar
- A reactor, not an initiator.
- Prefer easy work, friendly people and above all a benevolent supervisor.
- Reject responsibility. Prefer a boss who tells exactly what to do.
- Generally a low level of education.

Approach to working: Ritualised ways where all benefit; follow shaman/chief; fear of magic forces.



Carrell et al (1997: 70) and Robbins (1989: 120) regard individuals possessing tribalistic level values as being highly dependent, strongly influenced by tradition and the power exerted by authority figures.

#### Egocentric Values (Level 3: C-P)

- Self-assertive, rugged, individualistic.
- Believe might makes right.
- Restless, aggressive, tough, ruthless with little regard for the consequences of their behavior.
- Want good pay. When they have made enough money they may either quit or take off from work.
- Resist strong authoritarian supervision but will not respond to any other kind.
- Need tight control, close supervision, continuous observation and a boss who is able to exercise authority and power.

Approach to working: Hands on, tough, work controlled by firm, respected boss; trials and tests of worth; macho.

Carrell et al (1997: 70) and Robbins (1989: 120) regard individuals with egocentric values as people who believe in rugged individualism, are aggressive and selfish, and who respond primarily to power.

#### Conformist Values (Level 4: D-Q)

- Accept role in life.
- Strive for perfection, subordinating their own desires and needs to the dictates of absolute moral laws.
- Typical behavior includes denial, deference to authority, modesty, self-sacrifice, hard self-discipline and little self-indulgence.
- Respond to authority figures who present rules in black and white, and who invoke virtues of responsibility and penalties of sin to motivate workers.
- Need a secure job that rewards loyalty, hard work and honesty under a supervisor who calls the shots; rarely change a decision and see to it that the rules are applied without favouritism.

Approach to Working: By-the-book conformity; rigid chain of command and ranks; sacrifice for future gain.

Robbins (1989:120) regards individuals with conformist values as people who have a low tolerance for ambiguity, have difficulty in accepting people whose values differ from their own, and have a desire that others accept their values.

#### Manipulative Values (Level 5: E-R)

- Try to conquer the world by learning its secrets - not by raw force.
- Develop an objective, positive, scientific method for achieving their goals (not fate).

- Place a high value on wealth and possessions, which demonstrate their achievements.
- Believe in and practice entrepreneurial values involving gamesmanship, competitive efficiency, planning and organizing.
- Like variety, chance to "wheel and deal".
- Like compensation and promotions based on results.
- Tirelessly work to beat the system.
- Respond to hard bargaining and respect mastery and power, but a good boss does not ask questions if the job gets done.
- Motivated by need to achieve, by the comforts success buys and the respect it engenders.
- Approach job like a game. Use money to keep score.

Approach to working: Competing to gain advantage and make things better; political; status-driven and influence-driven.

Carrell et al (1997: 70) and Robbins (1989: 120) regard individuals with manipulative values as materialistic, who actively seek higher status and recognition, and who achieve goals by using people.

#### . Sociocentric Values (Level 6: F-S)

- Concerned about their relationship to others.
- Want to belong and be accepted.
- Believe that if they understand themselves and others human harmony will be achieved (highly subjective individuals).
- Getting along is more important than getting ahead.

- Goodwill valued over free enterprise, cooperative over competitive, social approval over individual fame.
- Value a sense of community, interpersonal relations, communication committees, sensitivity, majority rule, and individual personality more than things and possessions.
- Identify with peer groups and accept their dictates in order to obtain approval.
- Put people ahead of the organization and ahead of profits. Negative towards power structures, perceiving them as harmful to people or the environment.

Approach to working: Co-operation in common causes where all can contribute and share in mutual benefits.

Carrell et al (1997: 70) and Robbins (1989: 120) regard people with sociocentric values as those who consider it more important to be liked and to get along with others than to get ahead. They are repulsed by materialism, manipulation and conformity.

#### Existential Values (Level 7: G-T)

- Value spontaneity, simplicity and common sense over conformity and social conventions.
- Intensely pre-occupied with their personal development (increasing opportunities to work on problems and set goals that give meaning to their lives).
- Try to understand the purpose of life and to live in a manner which satisfies their personal values without interfering with the values of others.

- Need challenging work, usually of their own choosing, that requires initiative and imagination and which is important to themselves and society.
- Want to do the job in their own way
- Motivated by opportunities to learn, grow, explore new territory, and be original and creative.
- Require little supervision; work facilities are unimportant.

Approach to working: Independent focus on integrative structures; systematic thinking, functional outcomes, focus on competency. Carrell et al (1997: 70) and Robbins (1989: 120) regard people with existential values as individuals who have a high tolerance for ambiguity and for people with differing values. They abhor inflexible systems, restrictive policies, status symbols, and the arbitrary use of authority.

Robbins (1998: 136; 1989: 121) and Carrell et al (1997: 84) have integrated a number of analyses of work values and used Grave's (1970) model to explain the level at which such values fall in the hierarchy. The data in Table 3.9 shows that employees can be segmented by the era in which they entered the work force and how the prevailing environmental and social conditions correlate with their work values. The generational analysis in the table also shows a correlation between the ages at which individuals start work and their chronological ages.

Workers raised during the Great Depression, World War II, and during the

period of North American leadership in world manufacturing believed in the Protestant Work Ethic. They entered the work force from the mid 1940's to late 1950's. They tended to be loyal to their employer once employed. Levels 2 (tribalistic) and 4 (conforming) in the hierarchy characterise these older workers in today's workforce (Robbins, 1989: 120; Robbins, 1998: 136; Carrell et al. 1997: 83).

**TABLE 3.9                      DOMINANT VALUES IN TODAY'S WORKFORCE (1997)**

Stage	Category	Entered the Workforce	Approximate Current Age	Dominant Work Values	Level in the Value Hierarchy
I	Protestant Work Ethic	Mid 1940's - Late 1950's	55-75	Hardwork, conservative; loyalty to the organisation	Levels 2 and 4
II	Existentialism (Baby Boomers)	1960's - Mid 1970's	40-55	Quality of life, non-conforming, seeks autonomy; loyalty to self	Levels 6 and 7
III	Pragmatism (Baby Busters)	Mid 1970's - Late 1980's	30-40	Success, achievement, ambition, hard work; loyalty to career	Level 5
IV	Generation	1990 - present	under 30	Flexibility, job satisfaction, leisure time; loyalty to relationships	Not suggested by Robbins (1998, 1989) Probably levels 6 & 7

Source:        Adapted from Robbins, S.P. (1998).        Organizational Behavior: Concepts, Controversies, Applications. 8th Edition. Upper Saddle River, New Jersey: Prentice Hall, pp. 136-137; Robbins, S.P. (1989).        Organizational Behavior: Concepts, Controversies and Applications. 4th Edition. Englewood Cliffs, New Jersey: Prentice Hall, pp. 120-121; and, Carrell, M.R. Jennings, D.F., and Heavrin, J.D.C. (1997).        Fundamentals of Organizational Behavior. Upper Saddle River, New Jersey: Prentice Hall, pp. 83-84.

Employees who entered the work force during the 1960's to Mid 1970's were influenced by the "Hippie ethic" and existential philosophy, and the baby boom. They paid more attention to the quality of their lives than to material possessions. Their desire for autonomy directed their loyalty towards themselves rather than to the organisation that employed them. Levels 6 (sociocentric) and 7 (existential) in the hierarchy characterise these middle aged employees in today's workforce (Robbins, 1998: 136; Carrell et al, 1997: 83).

Workers who entered the workforce from the mid 1970's to late 1980's show a return to the more traditional work values but emphasise achievement and materialism very highly. These people were generally born toward the end of the baby boom period, tend to be pragmatic and believe ends can justify means. They see the organisations that employ them merely as agents (or vehicles) that will propel their careers. Level 5 (manipulative) in the hierarchy characterises those employees (Robbins, 1989: 12; Robbins, 1998: 136; Carrell et al, 1997: 84).

People who entered the workforce in the last few years (since 1990 approximately) are generally influenced by globalization, the computer revolution, the fall of communism and the AID scourge. These individuals value flexibility, life options, and achieving job satisfaction. Family and relationships are very important. While money is an important indicator of career performance these young employees are willing to trade off salary increases, titles, security and promotions for increased leisure time and wider lifestyle options. In the pursuit of balance in their lives, these new employees are willing

to make personal sacrifices for the sake of their employer which the previous generation was loathe to. Whilst neither Robbins (1989, 1998) nor Carrell et al (1997) classify generation X employees on the values hierarchy, indications are that this generation relates to levels 6 (sociocentric) and 7 (existential) in the hierarchy of values.

According to Robbins (1998: 137) an understanding that people's values differ, but tend to reflect the times and societal values when they grew up, can be a valuable aid for explaining and predicting behaviour. Employees in their 30's and 60's for instance are more likely to be conservative and accepting of authority than their existential co-workers in their 40's. And workers under 40 are more likely to leave their jobs and seek better remuneration elsewhere when they perceive that their contributions are not being rewarded immediately.

These generational characteristics suggest the age distribution of employees in an organisation will broadly reflect its values and culture.

### 3.4 THE IMPORTANCE OF VALUES

Values are important because a degree of order and stability is essential for the survival of a social system. The phenomenon of shared values offers an explanation for the maintenance of stability and order in society. Hence shared values or value consensus integrates the various parts of a society by way of social unity, social solidarity, identity and feelings of kinship. Because common values produce common



goals, members of a society will co-operate to achieve them. In order to maintain consensus some measure of social control becomes necessary. Parsons (in Haralambos, 1973: 11) has stated the institutionalization of patterns of value orientations results in "social equilibrium". This state of balance is maintained through the process of socialization, namely the transmission of values from one generation to the next and through the implementation of mechanisms to discourage deviance.

The issues of resolving a values conflict, maintaining social equilibrium and discouraging deviance imply societies are static and values do not or are not allowed to change. Social change does take place but through an evolutionary process when societies move from simple to more complex forms. This generally occurs through a change in values resulting in a movement of the "social equilibrium". The dynamics of the nature of social change are not an integral part of the focus in this context.

### 3.5 CORE VALUES

The concept of core values is nebulous with its extensive classifications. Attempts by social scientists to identify and formulate a society's set of core values have not been unanimous because it (the society) is made up of diverse groups whose values tend to change constantly. Diversity is represented by a variety of subcultures based on religion, ethnicity, regionalism, race, and economic status, each of which interprets and responds to the basic values and beliefs of a society in its own specific way.

Williams (1970) has outlined fifteen major values guiding American society, along with a brief description of their general characteristics:

- . Achievement and success, i.e., wealth is a symbol of success and personal worth, success is viewed as a reward for performance.
- . Activity and work, i.e., keeping busy at regular work as an end in itself.
- . Moral orientation, i.e., judging the character of others according to a code of what is ethical or unethical.
- . Humanitarianism, i.e., helping others, particularly those in need, without the consideration of material reward.
- . Efficiency and practicality, i.e., depending/relying on science and technology aimed at getting things done rationally.
- . Progress, i.e., focusing on a better future rather than the present or the past based on the amount of effort one puts in.
- . Material comfort, i.e., wanting a high standard of living that includes eating and dressing well, comfortable home, good motor cars, and travelling.
- . Equality, i.e., treating everyone equally interpersonally and defending one's legal rights.
- . Freedom, i.e., being able to make choices without interference or control from others or organisations.
- . External conformity, i.e., uniformity in external behaviour directed at wanting to be accepted. Non-conformity applies to technological and economic innovation.
- . Science and rationality, i.e., being able to solve problems objectively.

- . Nationalism/patriotism, i.e., loyalty to one's country namely America, because it represents democracy, freedom and equality.
- . Democracy, i.e., equal opportunity for all with a wide distribution of power rather than it being concentrated in the hands of the elite few.
- . Individuality, i.e., being one's self, e.g., independent, responsible, self-respecting and with intrinsic worth.
- . Group superiority, i.e., placing values on people according to the race, ethnic group, social class or religious group to which they belong.

An analysis of these values reveals they are interrelated and these relationships range from being complementary through to being contradictory. For instance, science and rationality as a value is interrelated with progress and with efficiency and practicality. Elements of contradiction are evident in view of the emphasis on individuality and on conformity at the same time. The focus on individuality, equality of opportunity, democracy, and freedom conflict with the emphasis on group superiority. According to Williams (1970: 458), depending on one's perception of the importance of particular social values in a diverse society, dominant values such as freedom and equality can be contradictory. For instance, from one point of view measures to equalise opportunity enforces the true values of that society (i.e., the norms of that society). From another point of view they restrict liberty. Kluckhohn and Kluckhohn (1965: 26) comment on conflicts arising from emphasis placed on achievement and recreation and entertainment as values of the American society. They say "let's get

going' or 'do something' run counter to 'have a good time'". Research by Godsell (1981: 1) supports the view that people hold conflicting values, but asserts that there are differing degrees of conflict in the values people hold by saying "... values may differ from one another without necessarily being in conflict; some values may not be congruent with one another, while others may be in direct conflict".

The core values described are not uniquely American but are an integration of European societal values together with those of other immigrants who have been assimilated into the broader society. Likewise some of these values are integrated into other societies that have contact with Americans. It must be borne in mind all Americans do not necessarily accept each of these values. But when taken as a whole these values do account for the character of the American society.

A comparison of the values classifications of Rokeach (1973), with those of Williams (1970) shows the former identifies largely positive attributes. Rokeach (1973) does not include values that may be perceived unfavourably e.g. group superiority which has racial, ethnic, religious and social status connotations. Furthermore, there is much overlap in the values contained in both proposals. Some areas of overlap are:

<u>Rokeach</u> (1973)	<u>Williams</u> (1970)
A comfortable life	Material comfort
An exciting life	Activity
Equality	Equality
Freedom	Freedom
Nationalism/patriotism	National security
Self-respect	Individuality
Helpful	Humanitarianism
Independence	Individuality
Logical	Science and rationality
Obedience	External conformity
Self-control	Individuality

Other dominant or core values classification schemes have also been proposed. Cohen (1955: 88-91), a sociologist, for instance, has identified the following as nine middle-class male values:

- . Ambition is a virtue.
- . Individual responsibility.
- . Cultivation and possession of skills.
- . Worldly asceticism, the postponement of immediate satisfactions for longer term goals.
- . Rationality - planning and budgeting of resources.
- . Rational cultivation of manners, courtesy and personability.
- . Control of physical aggression and violence.
- . Wholesome recreation.
- . Respect for property.

Another sociologist Hagedorn (1983: 72) has quoted these as nine middle-class social status standards.

Mitchell (1981: 16) has identified basic changes in cultural values in the 1980's. His work conducted over a three year period at the Stanford Research Institute, primarily for marketers, has shown the following values trends:

<u>From</u>	<u>To</u>	<u>From</u>	<u>To</u>
quantity	quality	waste	conservation
the group	the individual	loneliness	authenticity
abundance	sufficiency	tradition	the experimental
formality	flexibility	the mechanical	the personal
fads	fashion	the efficient	the pleasing
complexity	simplicity	the impressive	the meaningful
spend-thrift	frugality		

The values reflected in the late 1970's, and which serve as the basis from which changes are deemed to have taken place, differ markedly from those of the 1980's, the transition being from flashy, fickle and showy to classical, pure and modest values. This trend towards chasteness in the 1980's tends to be similar to the broader social values identified by Williams (1970) and Rokeach (1973).

Sociologists Yankelovich, Skelly and White (1981), cited by Assael (1987: 301-302), have identified the following values in their monitor service which attempts to identify and track changes in social trends

and cultural values.

- . An increasing focus on the self directed toward goals such as personal enhancement, personal fulfilment and self-realisation as opposed to larger social units such as the family, community and the country. Meaningful work, introspection, hedonism, personal creativity, privacy, liberal sex attitudes, female careerism, physical fitness and well-being, are some characteristic values directed at the self.
- . An emphasis on an enriched/enhanced personal environment, characterised by adding excitement, pleasure, mystery and variety. Novelty, concern about the environment and an increasing interest in science and technology are examples of this values trend.
- . A move toward a less threatening personal environment that would be easier and simpler to cope with, e.g., an emphasis on sincerity as opposed to hypocrisy, discreetness rather than pomp/bigness, etc.
- . A trend toward a less structured life-style by way of having more flexible rules in the society and in the way one lives one's personal life. Antimaterialism, rejection of authority, tolerance for chaos and blurring of the sexes are examples of these values.

Subsequent research reported by Yankelovich (1983) on values trends among North American workers confirms these findings and also shows a

movement away from economic incentives (money, materialism), organisational loyalty and work-related identity, toward meaningful work, pursuit of leisure, and personal identity and self-fulfillment. He also found higher productivity among younger employees who are in jobs that match their values and/or are supervised by managers who share their values. Thus value congruence is important and concurs with the findings of Meglino, Ravlin and Adkins (1990). These observations show modern managers must be able to recognise value differences and trends among people at work (Schermerhorn, Hunt and Osborn, 1997: 59). According to Shouksmith (1987: 25) the fundamental assumption of employee commitment is changing in that the trend among young people is to alter their work attitudes towards adopting "postmaterialistic" values. Young people make decisions about their futures not in terms of the traditional commitments to achievement, independence, self-control and endurance of distress common under industrialism, but rather on postindustrial values of self-actualization and self-expression. Shouksmith (1987: 26) attributes these changes in work related values to technological and social changes taking place in many societies. The South African situation appears to be somewhat different, judging from a survey where the country's youth were found to be ambitious and materialistically oriented (Gwen Gill, Sunday Times, June 21, 1992. p. 15).

Based on the research of Jamieson and O'Mara (1991: 28-29), Schermerhorn et al (1997: 59) say the nine most important workplace values are: recognition for competence and accomplishments; respect and dignity; personal choice and freedom; involvement at work; pride in one's work;



lifestyle quality; financial security; self-development; and health and wellness. Despite the United States today having the most diverse workforce in its history many of these values tend to be shared within cultures and organisations.

Whilst the values classification presented up to this point focus on human values in general, Meglino et al (1990: 8-9) have developed a schema specifically directed at people in the workplace, say Schermerhorn et al (1997: 59). The values comprising the schema are:

- . Achievement: getting things done in life and working hard to accomplish difficult things in life.
- . Helping and Concern for Others: being concerned with other people and helping others.
- . Honesty: telling the truth and doing what you feel is right.
- . Fairness: being impartial and doing what is fair for all concerned.

Meglino et al (1990) found follower's satisfaction with their leader was greater when there was congruence between them in respect of these values. Incongruence between leaders and followers led to conflicts over things such as goals and the means to achieve them.

The research on classifications of values reflects some of the core values identified by Williams (1970) such as self-expression (i.e., individuality), excitement (i.e., more activity), freedom (i.e., more flexible rules), nationalism (i.e., focus on the country), equality (female careerism, blurring of sex roles), science and rationality

(i.e., interest in technology). It also shows some divergences where the core value of materialism is replaced by antimaterialism, efficiency by a tolerance for chaos. Some core values have also taken on new meanings, i.e., morality by liberal sex attitudes and freedom by a rejection of authority.

What emerges from these classifications of core values is no list is likely to be definitive, and each one is open to challenge. The problem is further compounded by the fact that values change. However, they do provide insight into the cultural characteristics that make up a society and facilitate comparisons across cultures.

### 3.6 SUMMARY

Values are what people consider to be desirable and the goals people strive toward. Stability in society is achieved through institutionalizing values. Values change through an evolutionary process. Attempts to generate a list of universal core values have not been very successful due to the diversity of groups prevalent in a society and the fact that values change. Despite the elusive nature of what core values really are, some classifications have been generated and serve as a basis for cross-cultural comparisons.

Different models have been proposed to explain value systems.

- . The Philosophical model explains values in terms of ethical and religious values.

- . The Anthropological model in terms of networks of the most preferred/dominant and variant value orientations.
- . The Psychological models in terms of attempting to scale and measure the strength of perceived desirable states of existence (i.e., values), leading to profiling individuals and whole cultures, as is evident from the research of Allport (1970) and Rokeach (1973). Schwartz and Bilsky (1987) have proposed a psychological model suggesting a universal content in the structure of values.
- . Amongst the Holistic approaches to the study of values, the humanistic perspective focuses on examining problems relevant to human welfare through less dogmatic and less mechanistic scientific methods, rather than an investigation of isolated bits of behaviour. The existential variant of the holistic perspective has a philosophical flair and focuses on the conscious experience of beings.
- . The Open System Theory rationalises individuals have different values and display different behaviour patterns at different stages of their development, as they progress from satisfying their basic physiological needs at the lowest level to experiencing the environment at the highest level.

Graves' Open System Theory of Values focuses on the existential development of human beings. Existential development progresses in

parallel with neurological development along a hierarchy with the resolution of an individual's animalistic problems at the lowest level to those which are human in nature at the higher levels. Resolution of problems moves onward from making instinctive reactive responses at Level 1 (Automatic Existence (A-N)) to using classically conditioned reactions at Level 2 (Tribalistic Existence (B-O)) and then on to operant/instrumental responses at Levels 3, 4 and 5. (Egocentric Existence (C-P), Saintly Existence (D-Q) and Materialistic Existence respectively (E-R)). Level 4 is also characterised by avoidant learning, i.e., avoiding pain. Resolution of problems at Level 6 (Sociocentric Existence (F-S)) involves a transition from instrumental responses to cognitive responses. At Levels 7 and 8 (Cognitive Existence (G-T) and Experientialistic Existence (H-U) problems are resolved through cognitive learning. A related set of values (value systems) exists at each level of existence. In respective order, individuals develop values which would assure physiological satisfaction (Level 1), provide for the continued existence of a way of life (Level 2), assure their own survival regardless of others' survival (Level 3), assure future salvation (Level 4), bring material satisfaction here and now (Level 5), enable them to be liked and accepted by others (Level 6), enable them to become cognitively free with a humanistic perspective (Level 7), and enable them to consciously become poetically perceptive of reality in a positive way (Level 8). The theory is open-ended in that it provides for higher forms (second and subsequent ladders) of existence beyond the eight levels discussed here. Whilst this theory has some flaws in its assumptions it provides insights into the evolution and development of human values.

Values find expression in diverse ways when examined from different perspectives. From a macroscopic perspective universal values like love, nurturance and the work ethic are espoused by all societies to promote their survival. An understanding of how these are translated into action by people in various geographical regions, countries, societies, cultures and organisations (a microscopic perspective) varies. The quantitative, holistic, and open system theories express what dominant, subordinate, acceptable and unacceptable sets of values are in broader society. That organisations function within given societies suggests they represent the broader cultural values of that particular society. It is also argued that organisations themselves are cultures. The ensuing discussion focuses on the basic assumptions upon which values develop in organisations, on enterprisess being perceived as cultures in their own right as well as sets of subcultures, and, on the meanings employees attach to cultural artifacts.

## CHAPTER 4

### ORGANISATIONAL CULTURE

#### 4.1 INTRODUCTION

The fact that organisations function within wider societies suggests their cultural processes are likely to be borrowed from the larger one in which they exist. In this regard Hellriegel et al (1998: 548) state the national culture, customs and societal norms influence the culture of organisations operating within them. According to Hatch (1997: 200) "every organization expresses aspects of the national, regional, industrial, occupational, and professional cultures in and through which it operates". The most immediate source of outside influence on the organisation's culture is found within the realm itself, namely its people/employees. Before joining an organisation its employees have already been influenced by several cultural institutions such as the family, the community, the state, the church or other religious institutions, the educational system, and other organisations. These associations shape their behaviour, attitudes and identity. That external influences, such as the industry within which an organisation operates and national cultures, impact on an organisation's culture is a view shared by other researchers as well (Newstrom and Davis, 1997: 101; Carrell, Jennings and Heavrin, 1997: 570). A study of the concept of culture in organisational settings is based on literature drawn from anthropological and sociological sources. The objective of such studies is to gain an understanding of organisations as cultural settings and

to create conditions for more effective operations. In a sense the goals of studying cultures in organisations include description, understanding, explanation, prediction and control (Sackmann, 1991: 16-17). Louis (1983: 43-46) adds a psychological source by saying that to understand the "culture-bearing milieu" in organisations one needs to understand what goes on inside any one individual vis-a-vis cultural processes and what goes on outside (i.e., between persons). These reflect psychological and sociological contexts respectively for understanding human behaviour in organisations. Louis' (1983: 39) view of organisations as culture-bearing milieu is presented as "... distinctive social units possessed of a set of common understandings for organizing action (e.g., what we're doing together in this particular group, appropriate ways of doing it among members of the group) and languages and other symbolic vehicles for expressing common understandings". She proposes culture in organisations must be studied from traditional analytic, etic-oriented research strategies (e.g. survey research) together with more synthetic emic-oriented strategies in order to glean information about the contextual aspects of social phenomena, and the perspectives of members of that particular system (Louis, 1983: 51). In this regard she recommends a more holistic and integrative approach to studying organisational phenomena as opposed to reductionist approaches where the impact of a few causal variables is investigated.

In her description of organisations as culture-bearing milieu she refers specifically to "distinctive social units", thereby alluding to organisations consisting of several different sub-groups each with their

own unique set of characteristics. This suggests there are different sub-cultures within organisations which when put together reflect the culture of that organisation: "the themes and images characterizing particular cultures are lost when examined piecemeal. When considered as a whole, the character of a culture is rather readily detected..." (Louis, 1983: 51).

The studies of Hofstede (1980, 1991), Trompenaars (1993), Haire, Ghiselli and Porter (1966) amongst others have demonstrated differences in national cultures in different parts of the world. Other researchers like Pettigrew (1979), Deal and Kennedy (1982), Schein (1984), Trice and Beyer (1993) have seen merit in studying the concept of culture as applied to organisations, and not to nations, based on the premise differences between the cultures of different organisations are likely to be more subtle than those between different countries. Studies of organisational cultures are generally intended to differentiate successful enterprises from others and to facilitate change strategies, based on their unique characteristics.

The discussion in this chapter is centred on:

- . An examination of several definitions of organisational culture.
- . Theoretical backgrounds to the organisation of culture in enterprises, and
- . A comparison of organisational culture with climate.

The section on the theoretical background to the organisation of culture examines different conceptual reasonings leading to the formulation of these definitions. The first of these is discussed at great length



because many concepts discussed therein such as myths, artifacts, rituals, symbols, and so on are also mentioned in subsequent definitions. The section comparing and contrasting organisational culture with organisational climate examines conceptions of organisational climate and the methodological foundation of empirical research of these perspectives in the study of organisations.

#### 4.2

#### TOWARDS A DEFINITION OF ORGANISATIONAL CULTURE

According to Hellriegel et al (1998: 544) the effectiveness and success of an organisation is not determined only by the abilities and motives of its workforce, nor by how well groups and teams work together, although individual and group processes are vital for organisational success. There are other influences that characterise an organisation and contribute towards shaping its own unique identity, in a sense its personality. Quoting from Kilmann (1985 : 6) they note "the organization itself has an invisible quality - a certain style, a character, a way of doing things - that may be more powerful than the dictates of any one person or any formal system. To understand the soul of the organization requires that we travel below the charts, rule books, machines, and buildings into the underground world of corporate cultures". Abilities, motives and group processes represent the behavioural aspects of an organisation's functioning whilst the invisible quality represents a set of soft variables that are elusive and "... are often seen as having little direct and predictable impact on the fate of an organization" (Denison, 1990: 2). The interaction of these sets of behavioural and intangible variables in the organisation

shapes its culture.

The literature reveals there is no single widely accepted definition of the concept "culture". When the concept "organisation" is added, which also has varying definitions, the juxtaposition becomes even more complex. However, juxtaposing unconnected semantic entities "... sometimes stimulates solutions to previously intractable problems and on occasion leads to advances in the natural and social sciences" (Van Maanen and Barley, 1985: 31). In their attempts to define organisational culture researchers have derived their formulations from their individually based perspectives. Authors then feel compelled to develop their own definitions, which range from the very broad in scope to the very specific (Moorhead and Griffin, 1995: 440).

The definitions of organisational culture that follow are derived from the theoretical orientations of several researchers on the subject whose conceptualisations are further discussed.

- . Schein's (1985 : 6) three-level perspective conceives of organisational culture as "... basic assumptions and beliefs that are shared by members of an organization ... operate unconsciously, and ... define in a basic 'taken-for-granted' fashion an organization's view of itself and its environment. These assumptions and beliefs are learned responses to a group's problems of survival in its external environment and its problems of internal integration". Schein (1985: 9) later extends this definition with the adjunct that culture is "... a pattern of

basic assumptions... that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems".

- . Van Maanen and Barley's (1985: 37-38) subcultures approach describes organisational culture as "... a common set of understandings for enacting proper and consensually approved behavior", and "... a shadowlike entity carried by subcultures and defined as the intersection of subcultural interpretive systems".
- . Smircich's (1985: 58) analysis of organisational life model approach states organisational culture is an "... attribute or quality internal to a group". It is "... a possession - a fairly stable set of taken-for-granted assumptions, shared beliefs, meanings, and values that form a kind of background for action".
- . Moorhead and Griffin (1995 : 441) present Peters and Waterman's (1982 : 104, 282) conception of organisational culture, based on their identification of values for business excellence as "a dominant and coherent set of shared values conveyed by such symbolic means as stories, myths, legends, slogans, anecdotes and fairy tales". (This definition is synthesized primarily from the writings of Pettigrew (1976), Martin (1980), and Selznick (1957)).
- . In Meyerson and Martin's (1987: 623-624, 640) fragmentation approach, organisational culture is examined from the perspective of an acknowledgement of constantly shifting allegiance by members

to a multiplicity of sub-cultures which co-exist within an organisation, depending on the issue under debate. They define organisational culture as "... patterns of meaning, values, and behaviour". By taking the position that organisations are cultures they state "culture ...does not itself adapt to environments but is the means through which individuals adapt to their environment... Culture develops, elaborates, or stagnates in a process of individual cultural innovation".

All these definitions and descriptions of organisational culture include the concept of sharing, thereby emphasising its centrality and its relationship to groups. The objects that are common and shared by group members include meanings, assumptions, understandings, norms, values and knowledge. These are not overtly manifested in an organisation's culture, instead they are represented symbolically through artifacts, rituals and myth which members must recognise and interpret. However, not all symbols are interpreted similarly, resulting in a multitude of meanings. Hatch (1997 : 204-205) provides an explanation for such differences in meanings through closely scrutinizing the concept of sharing, and its contrary meanings. On the one hand sharing has to do with common experience - when we share we are directly involved with others which emphasizes our similarity; on the other hand sharing means dividing something into individual pieces (shares) and distributing them - this emphasizes our separateness. Sharing is a communal act and accomplished by splitting something up. Just as sharing a meal does not mean that we all eat exactly the same food (we eat our own separate portions), sharing cultural patterns does not imply that all members

have exactly the same cultural understandings and experiences. "Sharing culture means that each member participates in and contributes to the broad patterns of culture, but the contributions and experiences of individual members of the culture are not identical" (Hatch, 1997: 206).

Gherardi (1995: 12) introduces the culture construct of gender into organisational culture studies. She argues organisational cultures, as holistic phenomena, are strongly gendered. Gender, therefore, is one of an organisation's distinguishing features as well as a key for the interpretation of organisational cultures. From the cultural interpretive approach (which focuses on the taken-for-granted and problematic webs of meaning produced during interaction), she proposes a definition of organisational culture, based on Strati (1992 : 578), as "an organisational culture consists of the symbols, beliefs and patterns of behaviour learned, produced and created by the people who devote their energies and labour to the life of an organization. It is expressed in the design of the organization and of work, in the artifacts and services that the organization produces, in the architecture of its premises, in the technologies that it employs, in its ceremonials of encounter and meeting, in the temporal structuring of organizational courses of action, in the quality and conditions of its working life, in the ideologies of work, in the corporate philosophy, in the jargon, lifestyle and physical appearance of the organization's members".

Gherardi (1995 : 13) expresses a preference for this definition because

it refers not only to the non-material like values (what people think), and to such concrete things as what people say when they meet, but also to something so apparently basic as appearance and the symbolic message it transmits (the social construction of gender). This definition is contextually similar in many respects to the five presented above in its essential content, the exception being its reference to physical experience which has been construed in its wider sense to include gender.

According to Sackmann, Phillips, Kleinberg and Boyacigiller (1997 : 25) basic commonalities in the definition of culture are shared by a growing number of scholars working on organisational culture, the cross-national, interculture framework, and the multiple cultures perspective. Their analysis of definitional conceptions leads them to propose the following as a minimal definition where "the core of culture is composed of explicit and tacit assumptions or understandings commonly held by a group of people; a particular configuration of assumptions and understandings is distinctive to the group; these assumptions and understandings serve as guides to acceptable and unacceptable perceptions, thoughts, feelings, and behaviors; they are learned and passed on to new members of the group through social interaction; and culture is dynamic - it changes over time, although the tacit assumptions that are the core of culture are most resistant to change".

This functional definition stresses the ideational and cognitive aspects of culture, and is sensitive to the various foci from which cultural groupings in and across organisations may emerge. It embraces factors

that are common to most definitions and would hopefully serve as a base from which future research would be launched.

Harrison (1993), an influential researcher in the field of organisational culture, makes reference to another dynamic, that of "climate", in his definition and descriptions of organisational culture. Harrison (1993 : 11) in one study, and together with his associate, Stokes in another (Harrison and Stokes, 1992 : 13) defines organisational culture as "... those aspects of an organisation that give it a particular climate or feel. Culture is to an organisation what personality is to an individual. It is that distinctive constellation of beliefs, values, work styles, and relationships that distinguish one organisation from another". This definition focuses on the interpretation of symbols and on understanding relationships, and is therefore consistent with the models of Schein (1985), Ott (1989) and Hunt (1991). Harrison's (1993) definition has its origins in his early publication in which six important functions of "culture" were identified. According to Harrison (1972 : 120) culture:

- . Specifies what is of primary importance to the organisation, i.e., the goals, values and standards against which its successes and failures should be measured.
- . Prescribes the appropriate relationships between individuals and the organisation (i.e. the "social contract" that legislates what the organisation should be able to expect from its people, and vice versa).

- . Indicates how behaviour should be controlled within the organisation, what kinds of control are legitimate or illegitimate - that is, it defines where power lies within the organisation and how it is to be used.
- . Depicts which qualities and characteristics of organisation members should be valued or vilified, and prescribes how these are to be rewarded and punished.
- . Sets the tone for how members should treat each other and how they should treat nonmembers : competitively or collaboratively, honestly or dishonestly, closely or distantly.
- . Instructs members on appropriate methods of dealing with the external environment : aggressively, exploitatively, responsibly, or proactively.

It must be noted Harrison (1972) did not use the term "culture" in his original work, he used the expression "character" which he described as the "ideological orientation" of an organisation. Ideologies may be equated to value orientations. Four "organisation ideologies" were identified in his 1972 publication, viz., power orientation, role orientation, task orientation, and person orientation, which he subsequently revised and renamed the "cultural orientations" of power, role, achievement and support (Harrison, 1993 : 1). In so doing, Harrison (1993) has presented yet another typology or framework for analysing organisational culture.



In short, the culture of an organisation is the essence of what is important. It prescribes and proscribes activities, and it defines the values that regulate the behaviour of its members.

#### 4.3 THEORETICAL BACKGROUND TO THE ORGANISATION OF CULTURE IN ORGANISATIONS

Numerous authors have developed models for analysing culture in organisations. The sample of studies discussed here, whilst not truly representative of the literature, attempts to highlight the diversity of systems that have been developed to examine the concept of organisational culture. Not only are the systems temporally based but are also dependent on prevailing cultural assumptions.

Classical scholars in the early 1900's developed organisation theories based on the assumption that humans are concerned primarily with wealth and power and thus focused on economic incentives. During the 1950's, the early days of modernism, the dominant assumption was that people are rational beings; consequently theorists developed mathematical models for predicting human behaviour. Subsequently the assumptions of the modernists focused on open-systems theories based on the view that human beings are interdependent parts of a system and therefore controlled by their environment. The 1980's saw the growth of the symbolic interpretive perspective in organisation theory, manifested in the organisation culture movement, and based on the assumption people make and use symbols to communicate meaning. The 1990's perspective in organisation theory is based on the postmodern philosophy that human

experience is fragmented; this approach leads to accepting a diversity of interpretations including those of the classical, early modern, modern, and symbolic-interpretive theorists.

This study does not focus on the classical theorists but looks at the models proposed from the 1980's. It begins with a comprehensive discussion of Schien's (1985) Three-Level conceptualisation which has a profound influence on shaping the organisational culture formulations of many theorists. Other theorists considered are Van Maanen and Barley (1985), Smircich (1985), Peters and Waterman (1982), Martin (1992) and Meyerson and Martin (1987).

Studies of organisational culture show a great deal of variation in their focuses and methods. Some conceptualise it as an independent variable that can be manipulated, whilst on the other end of the spectrum researchers construe it as a dependent variable. The latter approach is used by Smircich (1985) who regards organisational culture as something an organisation "is" whilst the studies of Schein (1985) and Meyerson and Martin (1987), for instance, treat it as an independent variable. Haire et al's (1966) international study on managerial thinking sought to determine whether managers around the world held similar work attitudes. The dependent variable of interest in this study was managerial attitudes and not culture, in fact culture was not defined a priori (Sackmann et al, 1977: 18). Yet it ended up being considered an independent variable.

According to Ott (1989), Jaques (1952: 251) was the first person, of note, to use the label "culture" in an organisational context. A comparison of the essential components of Jaques' (1952: 251) definition of the culture of a factory is substantially similar to Schein's (1985: 6,9) formal definition of organisational culture as basic underlying assumptions. Ott (1989: 174) states "despite the obvious contributions Jaques made to the theoretical foundations of organizational culture, they have remained virtually unnoticed. Schein (1985) is the notable exception; and Jaques' conceptual influence on Schein is unmistakable. If the conceptualization of organizational culture as basic underlying assumptions gains credence, one would expect the historical stature of Jaques' work to increase". Citing five leading works on organisational culture up to 1989, only one researcher, i.e., Schein (1985) acknowledged having referred to Jaques' (1952) work, confirming his contribution has been overlooked.

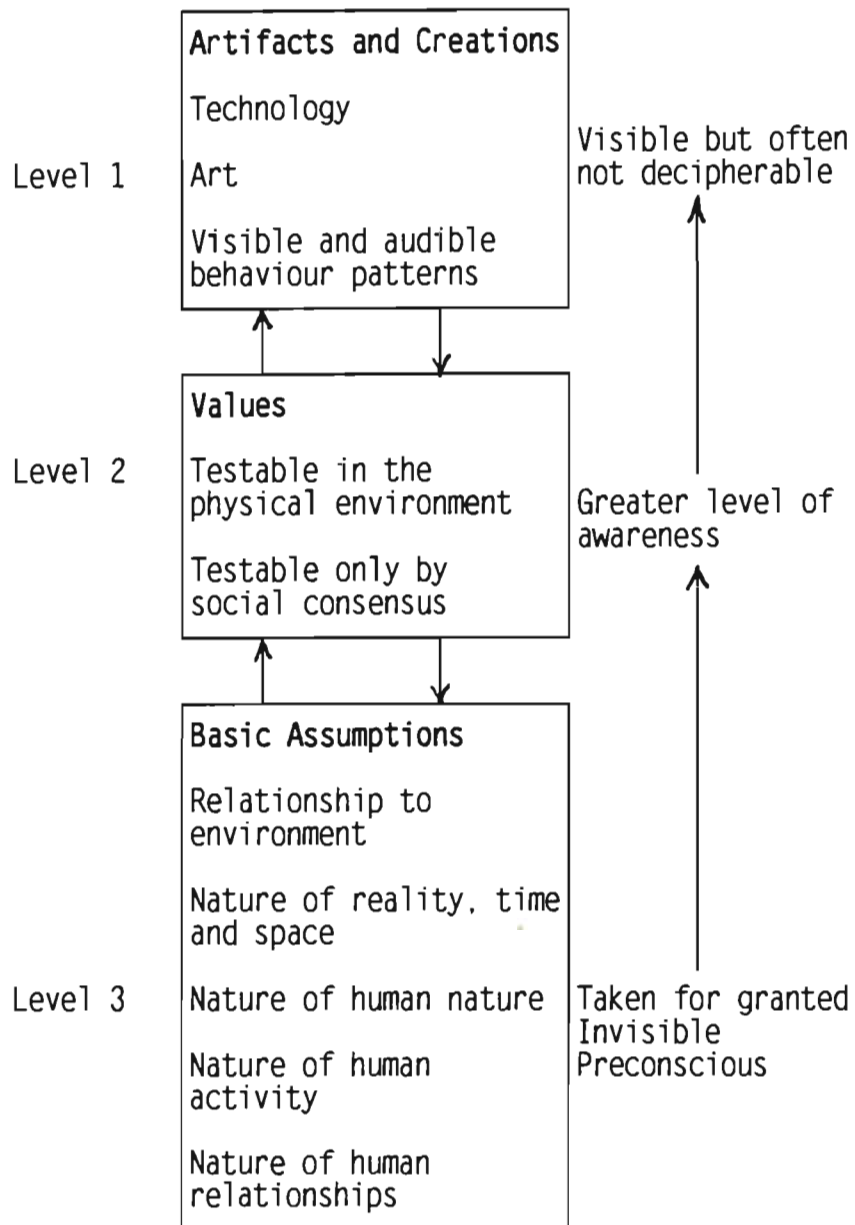
Schein (1985) developed a comprehensive theory of organisational culture through incorporating the adaptationist's conception of culture which is based on observable and tangible (material) items such as its artifacts, tools, and socially transmitted patterns of speech and behaviour (symbols), as well as the ideationalist's conception which is based on that which is shared, such as common beliefs, values, norms, meanings and ideas. In so doing Schein (1985 : 14-20) refined the distinction between these two views and conceptualised the fact that organisational culture exists on three levels:

- . Level 1 - artifacts
- . Level 2 - values and beliefs
- . Level 3 - basic underlying assumptions.

Level 1, is the surface level where we find artifacts. It is consistent with the adaptationist view of organisational culture. Level 2, values and beliefs, lie underneath and overlap aspects of both the adaptationists and ideationalists. Level 3, basic underlying assumptions, lies at the deepest level and is reflective of ideationalist concepts. Schein's (1985: 14) conceptualization of the three levels of organisational culture is depicted in Figure 4.1. It shows the model's different levels of abstraction with artifacts and creations as the most readily apparent surface manifestations of culture and basic assumptions the least.

N.B

FIGURE 4.1 SCHEIN'S THREE LEVELS OF ORGANISATIONAL CULTURE AND THEIR INTERACTION



Source: Adapted from Schein, E.H. (1985). Organizational Culture and Leadership ; A Dynamic View. San Francisco: Jossey-Bass Publishers, p. 14.

#### 4.3.1.1

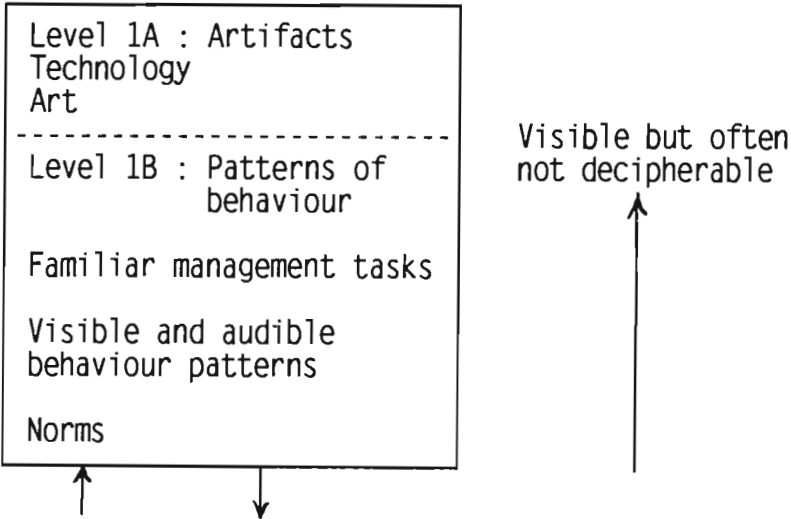
#### LEVEL 1 : ARTIFACTS

According to Schein (1985: 14) the most visible level of a culture is its artifacts and creations, i.e., its constructed physical and social environment. This would include physical space, the technological output of a group, its written and spoken language (jargon), artistic production and the overt behaviour of its members. Office layouts and arrangements, and organisational structure are also creations. Based on Davis (1984: 12), Ott (1989: 59) notes it is tempting to collect information about specific programmes and to avoid the more difficult task of interpreting the values and beliefs that lie behind them. In this regard, Schein (1985) says that while it is easy to observe artifacts, even subtle ones (such as the way in which status is demonstrated by members of an organisation) it is more difficult to figure out what the artifacts mean, how they interrelate and what deeper patterns of culture they reflect. Sathe (1985: 10) comments on this level of culture by saying adaptationist's show the most interest in this slice of cultural reality which is "... easy to see but hard to interpret without an understanding of the other levels".

In support of Martin and Siehl's (1983) logic that rites, rituals and behavioural norms represent a slightly higher level of organisational culture, are somewhat more complex in nature, and perform perhaps more important functions, an additional level is created by Ott (1989: 59) labelled "Level 1B : pattern of behaviour". It includes elements such as habits, patterns of behaviour, norms, rites and rituals. According to Ott (1989 : 59) "these elements are consistent with the

adaptationist's concept of culture and do not appear to violate Schein's conceptualization". In addition he says "nevertheless, patterns of behaviour are nothing more than high level artifacts" (p. 38). On the basis of this addition, Level 1 of Schein's (1985) model may be modified as in Figure 4.2. The other two levels remain unchanged.

FIGURE 4.2                      MODIFICATIONS TO LEVEL 1: ARTIFACTS OF SCHEIN'S THREE LEVEL MODEL



Source:            Adapted from Ott, J.S. (1989). The Organizational Culture Perspective. Chicago, Illinois: The Dorsey Press, p. 62.

Denison's (1990: 32-33) review of the literature has prompted him to suggest there are four levels of culture: artifacts, perspectives, values, and assumptions. Artifacts are the most concrete and assumptions most abstract. This model differs from Schein's (1985) in that a perspectives level has been added between Levels 1 and 2. Perspectives are described as "... socially shared rules and norms

applicable to a given context. Perspectives may be viewed as the solutions to common problems encountered by organizational members; they involve how members define and interpret situations of organizational life and prescribe the bounds of acceptable behaviour. Perspectives are relatively concrete, and members are usually aware of them" (Denison, 1990: 32-33).

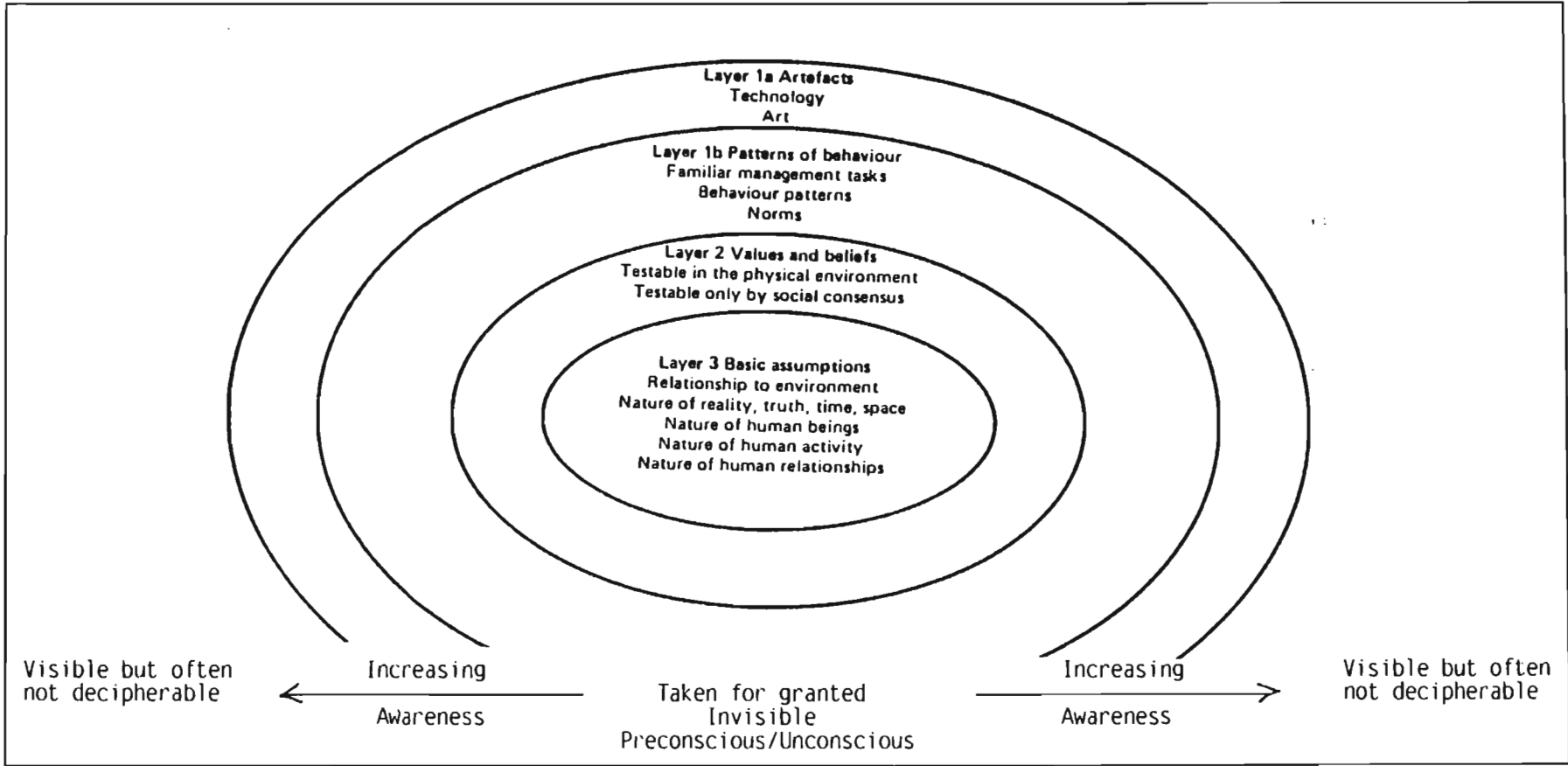
Whilst the extensions of Ott (1989) and Denison (1990) help sharpen one's understanding of the concept of organisational culture, neither substantially changes the approach to the subject by offering a new model or reconceptualization, whether intended or otherwise. The revisions, however, appear to make Schein's (1985) typology even more useful (Ott, 1989: 61).

Based on Ott's (1989) extension of Schein's (1985) conceptualisation of organisational culture, Hunt (1991: 221) presented a "peeled onion" analogy to depict the different layers of organisational culture, as in Figure 4.3. The most basic assumptions lie at the innermost layer and are most difficult to reach and change whilst the outer layers are progressively more visible and decipherable.

Anthony, Perrewé and Kacmar (1996: 312) use the analogy of an iceberg to represent culture. The obvious aspects of culture, such as art and artifacts, form only its tip while most of culture is actually hidden. It is neither easy to see an organisation's history or tradition, nor is it easy to determine its norms. It is even more difficult to understand its values and beliefs which lie at the deeper sub-conscious level.



FIGURE 4.3      PEELED-ONION CONCEPTION OF ORGANISATIONAL CULTURE



Source:      Adapted from Hunt, J.G. (1991). Leadership: A New Synthesis. Newbury Park, California: Sage Publications, p. 221.

In order to understand the core of an organisation's culture, it is necessary to study its artifacts. Following Gagliardi (1990), Hatch (1997 : 216) defines artifacts as "... the visible, tangible, and audible remains of behavior grounded in cultural norms, values, and assumptions". Categories of artifacts include physical (logo, buildings, dress, physical layout), behavioural (ceremonies, traditions, rewards), and verbal (anecdotes, jargon, stories, metaphors) manifestations, some of which are depicted in Figure 4.4. A discussion of several common observable artifacts of organisational culture follows. These are language, symbols, myths, and patterns of behaviour which include rites and rituals, and norms.

**FIGURE 4.4                      ARTIFACTS OF ORGANISATIONAL CULTURES**

General Category	Specific Examples
Physical manifestations	<ul style="list-style-type: none"> <li>. art/design/logo</li> <li>. buildings/decor</li> <li>. dress/appearance</li> <li>. material objects</li> <li>. physical layout</li> </ul>
Behavioral manifestations	<ul style="list-style-type: none"> <li>. ceremonies/rituals</li> <li>. communication patterns</li> <li>. traditions/customs</li> <li>. rewards/punishments</li> </ul>
Verbal manifestations	<ul style="list-style-type: none"> <li>. anecdotes/jokes</li> <li>. jargon/names/nicknames</li> <li>. explanations</li> <li>. stories/myths/history</li> <li>. heroes/villains</li> <li>. metaphors</li> </ul>

Source:        Hatch, M.J. (1977). Organization Theory : Modern, Symbolic and Postmodern Perspectives. New York: Oxford University Press, p. 216.

## - LANGUAGE

According to Robbins (1998: 612) many organisations and units within organisations use language as a way of identifying members of a culture or subculture. By learning this language members affirm their acceptance of the organisation's culture, and in so doing contribute towards its preservation. When assimilated, this terminology acts as a common factor that unites members of a given culture or subculture.

The unique set of conceptual components or elements of a culture (profession, school and organisation on which its language or jargon is built) becomes the medium through which that culture's concepts, elements, values and beliefs are communicated. Language thus serves a purpose beyond communication. It controls cognitive patterns and thus affects the way people think about things (Ott, 1989: 20). According to Morgan, Frost and Pondy (1983: 10) the language of an organisation is full of jargon and distinctive concepts which may be incomprehensible to the uninitiated. "But, it is the language which shapes organizational reality".

Ott (1989: 20-21) is supportive of the notion those who control language also include thought, and in this way restrict themselves and others. The absence of words for superior, subordinate, boss, or hierarchy in the Navajo language suggests they did not respect organisational hierarchies and as such do not accept orders from others because of their relative position. This language/reality has caused problems in

their economic development in that non-Navajo world organisations find difficulty in operating in such an environment. Thus, the absence of such words from the language helps the Navajo to maintain a core element of their culture, and also has strongly influenced the organisational culture of industries that have located in the Navajo Nation.

It is thus clear language assumes great importance in organisations. In the words of Robey (1991: 397) "language creates symbols for members to rally around, hide behind, and share meanings".

In the use of language a form of symbolic, rather than literal, expression is a metaphor. According to Marshak (1993: 44-45) a metaphor is a figure of speech containing an implied comparison in which a word or phrase used for one thing is applied to another, e.g., "the curtain of night". Beyond their usefulness to poets and politicians, metaphors (some psychologists strongly hold the view) serve as a link between the literal and the symbolic, between cognition and affect, and between the conscious and the unconscious. "As such, metaphors are often used as the medium for understanding and presenting ideas, insights and intuitions not always available to the analyst" (Marshak, 1993: 45). Slogans and commonly used expressions in the work environment are thus a manifestation of deeper, preconscious thoughts which the speaker "hasn't really thought about" but provide a key to what the person may be thinking. Thus, how one conceives of something is often based on implicit or explicit metaphorical systems. Peters and Waterman (1982), and Deal and Kennedy (1982), have used metaphors extensively in their

descriptions of organisational culture.

## - SYMBOLS

Geertz (1973 : 91) explains the term symbol refers to a "great variety" of things. "In some hands it is used for anything which signifies something else to someone: dark clouds are the symbolic precursors of an on-coming rain. In others it is used only for explicitly conventional signs of one sort or another : a red flag is a symbol of danger, a white for surrender. In yet others, however, it is used for any object, act, event, quality or relation which serves as a vehicle for conception - the conception is the symbol's meaning...". Numbers, the Cross (crucifix), paintings and words are all symbols or symbolic elements "because they are tangible formulations of notions, abstractions from experience fixed in perceptible forms, concrete embodiments of ideas, attitudes, judgements, longings, or beliefs". The focus of the explanation of symbols is on communicating internal states by means of tangible formulations.

Czarniawska-Joerges (1992 : 441) cites Cohen's (1974: 23) definition of symbols which states "symbols are objects, acts, concepts, or linguistic formations that stand ambiguously for a multiplicity of meanings, evoke emotions and impel men to action". This is a generic definition under which could be categorised the different facets of cultures including customs, norms, values, myths and rituals. Hatch (1997: 219) offers a more concise formulation by stating "a symbol is anything that

represents a conscious or unconscious association with some wider concept of meaning. Thus, a symbol consists of both a tangible form and the wider meaning (or meanings) with which it is associated". For example a dove (tangible) represents peace (meaning).

According to Ott (1989: 21) "symbols are signs that connote meanings greater than themselves and express much more than their intrinsic content". In this sense, then, symbols have a subjective connotation. Morgan et al (1983: 9-10) explain that as one penetrates deeper into the nature of organisational life, conscious and unconscious forms of symbolism of a more complex kind surface. At the conscious level different forms of ritual activity, tradition, patterns of humour and story-telling may be deliberately devised to produce specific effects within the organisation, or they may spontaneously arise to give shape to significant patterns of meaning in areas of work life which may be devoid of intrinsic content. Managerial style, for instance, may be shaped to evoke paternalistic loyalty from employees, or create an aggressive, competitive organisational atmosphere. On the other hand, the symbolic character of an organisation may take a position that is opposed to managerial values. This would provide a form of escape from the stresses imposed by formal organisational requirements. Unconscious symbolism may be explained as the interpretation of an organisation's concrete and abstract embodiments from a position wherein one lacks awareness of his or her actions. Examples of such embodiments include having to establish the correct tone of voice when communicating with others in an organisation, having to establish an appropriate level of

assertiveness, or knowing when one should place a literal interpretation on a symbolic gesture. A supervisor's symbolic suggestion of "just ask" for help when needed may lead to a reprimand if the offer is literally taken up later. Prejudice and distortion of the communication process are variables involved here.

Symbols help create, maintain, and transmit shared meanings, realities and truths within organisations. "Because the meaning of a symbol goes beyond the intrinsic content of the readily visible or audible sign - and because meaning is created subjectively by members of an organisation, often over a long period of time - the true significance of a symbol rarely is apparent to an outsider or organizational newcomer" (Ott, 1989: 24). Thus, a symbol can be any object or event that serves as a medium through which meaning related to underlying values and philosophies is conveyed. In organisations symbols convey basic shared beliefs, values, and ideals.

According to Daft (1983: 199) organisations devoid of symbols (its stories, anecdotes, myths, annual picnics, retirement dinners, status symbols, emblems, organisation charts, receipts (proof of expenditure), annual reports, etc.) would be reduced to a system, like a machine, yielding goods and services with mechanical efficiency. Employees receive a wide range of cues from symbolic elements of an organisation. They help employees interpret and understand the organisation and their role in it by providing information about status, power, commitment, motivation, control, values and norms. Symbols thus serve as

information carrying devices. Stories and myths, for instance, convey information relevant to feelings about the organisation. They appeal to the deeper, perhaps unconscious feelings and values of participants. Receipts for expenditures, and annual reports, for example, convey information of a different type, which may be relevant to the intellectual, rational activities of organisations (Daft, 1983: 202). Organisational symbols thus evoke a range of emotional response to meet the needs of its members, tend to be instrumental in helping the organisation do its work, may be either poorly or well understood, and could be abstract or concrete.

#### MYTHS

N.B. [Definition of myths]  
chapter 4

Schermerhorn et al (1997: 275) define organisational myths as "... unproven and often unstated beliefs that are accepted uncritically". In many organisations the management philosophy is supported by a series of organisational myths. While some people may be critical of organisational myths in favour of rational analysis each organisation needs a series of managerial myths. Myths allow management to transform impossible problems into more manageable components, allow managers to govern, and can facilitate experimentation and creativity (Schermerhorn et al, 1997: 276).

Stories contained in myths deploy a powerful form of language because they communicate symbolic meaning beyond the obvious content of the words. "In order to qualify as a myth, part of its story must be



questionably historically accurate, and its content must focus on the origins or development of the beliefs and values of the organisational culture" (Ott, 1989: 31, after Cohen 1969). To this Lessem (1990: 111) adds myths are the stories of a group's culture which describe its beginning, continuance, and ultimate goals. "These stories are so much a part of the institutional fabric as to define it. To know the myth is to know the institution in a way that balance sheets and organization charts can never tell". Myths are thus not necessarily true stories, they arise from the life experiences of groups through which their members come to express their past, present, and potential.

According to Levi-Strauss (1988: 11) "mythical stories are, or seem, arbitrary, meaningless, absurd, yet nevertheless they seem to reappear...". In his quest to find order in this apparent disorder he proposes a structuralist approach with the need for rules to create meaning. In an earlier work Levi-Strauss (1963: 208-209) used a structured and temporal bias by saying "... myths always refer to events alleged to have taken place long ago..." with a timeless pattern that "... explains the present and the past as well as future...". Czarniawska-Joerges (1992: 140) confirms Levi-Strauss' approach to the study of cultural symbols as systematic, focusing on the individual and cognitive at the expense of the social and political.

Pondy (1983: 159) notes organisational myths often depict fantasies which members may know are inaccurate but continue to relate to. According to Ott (1989: 31) knowing the myth is false (or partially so)

appears to attract rather than deter from its functions, namely maintaining and expressing solidarity among organisation members, legitimizing practices, and, validating the rituals of the tribe.

Martin and Powers (1983: 97) hold the view organisational stories may serve the same functions as myths do in tribal societies. Stories legitimise power relations within the organisation; they rationalise existing practices, traditions and rituals, and they articulate through instances (examples) the philosophy of management and the policies which made the organisation distinctive. This view suggests a relationship between organisational myths and commitment to the organisation. The stories do not reveal the workings of the organisation in a systematic way, instead they represent it in an immediate and emotionally stirring manner.

Pondy (1983: 159) distinguishes between "symbolic reality" and "objective reality" as constituents of organisational action. Metaphors and myths belong to the level of symbolic reality in organisations. An objectivist analysis of organisations will place little significance on organisational myths and metaphors and a given situation can have only one objective reality and pattern of organisation. Symbolic reality on the other hand, constitutes a patterned set of meanings and is socially constructed by the actors in the situation, with the likelihood of several symbolic realities being created. Pondy (1983 : 160) is of the opinion "... 'organization' inheres in these symbolic realities as well as in the objective facts of the situation". Organisational metaphors

and myths are the primary vehicles through which symbolic realities are created and transmitted.

## **- PATTERNS OF BEHAVIOUR**

Organisational rites and rituals and behavioral norms serve to display publically the artifacts of an organisation. These are discussed here.

### **● Rites and Rituals**

Schermerhorn et al (1997: 273) define rites as "... standardised and recurring activities used at special times to influence the behaviours and understanding of organizational members". Hellriegel, Slocum and Woodman (1998: 553) refer to organisational rites as organised, planned activities that have important cultural meanings. Robey (1991: 401) regards a cultural rite as "... a relatively elaborate, dramatic, planned set of activities by which several forms of cultural expression are combined into one event. Rites are public celebrations of a culture's values". Examples of rites include graduation ceremonies at universities, prize awards at schools, the Academy Awards, amongst others, where deliberate attempts are made to manipulate symbols that represent cultural assumptions about achievement, accomplishment and values. In organisations, rites are staged for similar purposes and reinforce the shared values that are part of the organisation's culture. Thus, ceremonies are conscious celebrations of values while rites and rituals are like habits with roots in those same values.

Lessem (1990: 112) defines rituals as "... the dramatic re-enactment of the myth. In a ritual the group acts out its central stories in such a way that the members experience really being there and participating in the original event". Schermerhorn et al (1997: 273) say rituals are systems of rites. They distinguish between rites and rituals indicating "it is common for Japanese workers and managers to start their work days together with group exercises and singing of the 'company song'. Separately, the exercises and song are rites. Together, they form part of a ritual". In organisations rituals provide members with security, identity and serve as mechanisms of control. Rituals can have such a powerful influence over individuals that conformity to them becomes almost compulsive. They tend to regulate members' responses in terms of their movement, where and when activities would be performed and their use of language, symbols and metaphors.

- **Behavioural Norms**

Bettenhausen and Murnighan (1991: 20-21) state norms are the rules and patterns of behaviour that are accepted and expected by members of a team or group. They help define the behaviours that members believe are necessary to help them reach their goals. Sathe (1985: 13) provides a more detailed explanation of what norms are by relating his definition to other cultural concepts. He defines norms as "... prescriptions for behaviour that emerge in a particular social context. They are more tactical and procedural than are internalized beliefs and values. Norms are standards of expected behaviour, speech, and 'presentation of self'

(be on time, disagree politely, dress conservatively). Basic beliefs and values, on the other hand, represent more fundamental assumptions and preferences for more ultimate end states (respect for individuality, freedom of expression)". Like attitudes, norms refer to the more readily observable surface characteristics of people in an organisation. Norms may further or inhibit the achievement of organisational goals, provide the basis for structure and coherence, identity, compliance, and predictability.

Norms are not the organisational culture. They are overt behavioural artifacts that evolve from an organisation's culture and help to maintain it.

According to Schein (1985: 15), it is easy to observe artifacts but more difficult to figure out what they mean, how they interrelate and what deeper pattern they reflect. The "semiotic" approach to cultural analysis "deals with this problem by collecting enough data on how people communicate to enable one to understand, from the point of view of the insider, what meanings are to be attached to the visible behaviour" (Schein, 1985: 15). Meanings become clearer through prolonged interaction from within a culture, i.e., "living in" a culture. A quicker way of understanding the deeper meanings of the artifacts of a culture is to analyse its central values and beliefs.

According to Sathe (1985: 10) the second level of culture addresses how people communicate, explain, rationalise and justify what they do and say as a community. It attempts to explain how they "make sense" of the first level (artifacts) of culture. This "making sense" or justification process is based on trying to understand the values and beliefs that are shared by individuals.

Ott (1989: 117) states beliefs and values are a step removed from observable behaviours. The relationship between what is observable and what is inside peoples' heads can be obscured by intervening variables. It is, therefore, dangerous to infer peoples' values and beliefs from overt behaviour. However, values and beliefs serve as indirect indicators of basic underlying assumptions.

From an organisational culture perspective, beliefs and values, as well as ethical codes, moral codes, and ideologies mean essentially the same thing. Beliefs and values are "absolutely central" to organisational culture (Ott, 1989: 38, 59). Citing the formulations and definitions of organisational culture from fifty eight books and articles, Ott (1989: 39, 60, 70-73) explains "... beliefs and values are so important to organizational culture that many organizational culture-oriented researchers define them - and the broader system of ethical and moral codes in which they are embedded - as the organisational culture". Lessem (1990: 2) holds a similar view by stating that "... the simpler

and singular concept of 'shared values' (sociological) overtakes the more complex and interwoven idea (ideological) of story, myth and legend. Thus 'culture' and 'shared values' become interchangeable". Sackmann (1991: 8) refers to the analysis by Kroeber and Kluckhohn (1952) of 250 different definitions of culture in a general context (not organisational culture) and found them to include components such as ideas, concepts, ideologies, values, attitudes, goals, norms, learned behaviours, symbols, rites, rituals, customs, myths, habits or artifacts such as tools and other material representations.

While literature suggests the words beliefs and values may be used interchangeably in organisational culture contexts, there is a difference between these concepts. Hatch (1997: 214) explains "values are the social principles, goals, and standards held within a culture to have intrinsic worth. They define what the members of an organisation care about, such as freedom, democracy, tradition, wealth or loyalty. Values constitute the basis for making judgements about what is right and what is wrong, which is why they are also referred to as a moral or ethical code. Because values are used as standards for making moral judgements, they are often associated with strong emotions". She goes on to clarify the concept by saying values are more basic than common assumptions but are not foremost in members' minds. Members of an organisation are able to recognise their values fairly easily. These become prominent when someone tries to change them in some way.

Beliefs are consciously held, cognitive (mental) views about truth and

reality. Beliefs may be about anything, e.g., a belief that the world is round, a belief in God, a belief that proper planning will lead to organisational growth (Ott, 1989: 39). Sathe (1985: 11) clarifies the meaning of the concept by stating "beliefs include basic assumptions about the world and how it really works. They derive from personal experience and are reinforced by it. Since some of the physical and social world cannot be experienced or verified directly by any one person, individuals also rely to some degree on the judgement and expertise of others whom they trust or can identify with to help them decide what to believe or not believe (that money is the most powerful motivator, for example, or that most people follow the leader)".

Thus, beliefs are conscious conceptions of what is true or not, and what are realities or non-realities. Values are the things that are important to people, including their beliefs. Values are what people care about. These definitions do not focus on what people say their beliefs and values are, instead they focus on the beliefs and values they actually hold, whether consciously or unconsciously.

#### - LINKING ARTIFACTS AND VALUES (LEVEL 1 AND LEVEL 2)

From an organisational perspective, researchers agree that shared common values lie at the heart of organisational culture. "Shared values help turn routine activities into valuable, important actions, tie the corporation to the important values of society, and may provide a very distinctive source of competitive advantage" (Schermerhorn et al, 1997: 274).



They add what works for one person in organisations is often taught to new members as the correct way to think and feel. Important values are then attributed to these solutions for problems. "By linking values and actions, the organisation taps into some of the strongest and deepest realms of the individual. The tasks a person performs are given not only meaning but value; what one does is not only workable but correct, right, and important" (Schermerhorn et al, 1997: 274).

According to Deal and Kennedy (1982: 15) organisations with "strong cultures" have a broad and deeply shared system of informal rules that spell out how people should behave most of the time. Unique shared values can provide a strong corporate identity, enhance collective commitment, provide a stable social system, and reduce the need for formal and bureaucratic controls. Elements of a strong culture would include a widely shared philosophy, a concern for individuals, a recognition of heroes, a belief in ritual and ceremony, a well understood set of informal rules and expectations, and a belief that what employees do is important to others. While it is desirable to develop a "strong culture", it can perpetuate a single and unique view of the organisation which may be difficult to modify if it becomes necessary to adapt to changes in the environment.

Hatch (1997: 215) notes the link between values (Level 2) and norms (Level 1) is the behaviours norms sanction (i.e., reward or punish) which can usually be traced to outcomes that are valued. For example, the norms about talking during a lecture, jumping the line in a queue,

walking out of a meeting without apology, can be traced to the cultural value of courtesy to others. Norms about wearing formal business clothes, e.g., suits and ties, and not displaying any emotion while at work may indicate a value for self-discipline or for conformity with the American or English business ideal. Based on Schein's (1985) theory, Hatch (1996: 216) says "... the members of a culture hold values and conform to cultural norms because their underlying beliefs and assumptions nurture and support these norms and values. The norms and values, in turn, encourage activities that produce surface-level artifacts".

While the preceding discussion on levels 1 and 2 of organisational culture address overt and deeper values, "large areas of behavior are often left unexplained, leaving us with the feeling that we understand a piece of the culture but do not have the culture as such in hand" (Schein, 1985: 17). To fully understand the culture of an organisation, to decipher its values pattern, and, to predict future behaviour more accurately, it is necessary to understand the "basic underlying assumptions" of culture. At this level (Level 3) lie the taken for granted truths members share as a result of their collective experience. It is difficult to isolate these patterns of assumptions but doing this helps explain why culture influences all aspects of organisational life.

#### 4.3.1.3                      LEVEL 3 : BASIC UNDERLYING ASSUMPTIONS

By drawing from the dimensions of cultural values that were identified

by Kluckhohn and Strodtbeck (1961: 11) in their study of a number of cultures in the United States. Schein (1985: 85-86) proposed a typology to diagnose the deeper levels of organisational culture which he labelled "basic underlying assumptions".

Schein (1985: 18) defines basic assumptions as fundamental beliefs, values and perceptions that "... have become so taken for granted that one finds little variation within a cultural unit. In fact, if a basic assumption is strongly held in a group, members could find behaviour based on any other premise inconceivable". He clarifies this formulation by: "what I am calling basic assumptions are congruent with what Argyris has identified as 'theories-in-use', the implicit assumptions that actually guide behaviour, that tell group members how to perceive, think about, and feel about things (Argyris, 1976; Argyris and Schoen, 1974). Basic assumptions, like theories-in-use, tend to be nonconfrontable and nondebtable" (Schein, 1985: 18). From this definition it is evident basic underlying assumptions represent reality, influence what members think and feel, are taken for granted, and are generally inaccessible to the consciousness. Members of an organisation consider the set of basic assumptions to be truth, and what they assume to be real is not open for discussion.

Basic underlying assumptions differ from "dominant value orientations" (Kluckhohn and Strodtbeck, 1961 : 11) in that the latter reflect "preferred solutions" from among several basic alternatives. Preferred solutions provide alternatives for members to act upon (they could

behave according to variant as well as dominant orientations), whilst the basic underlying assumptions of an organisation's culture reflect its spirit, truths that are accepted and ingrained that they have moved into organisation members' unconscious minds.

Given that beliefs are conscious cognitions and can easily be identified while basic underlying assumptions are out-of-conscious beliefs, perceptions, and values, the transmission of basic underlying assumptions to new members during the socialization process would appear problematic. Whilst beliefs can be taught, enculturation of the basic assumptions is accomplished unconsciously through the stories, myths, symbols, artifacts, and behaviours that new members are exposed to and must piece together.

According to Ott (1989: 42-43), like beliefs and values, basic assumptions penetrate almost every aspect of an organisation's relationship to its environment, such as its view of its clients and customers, its competitive position in the marketplace and its openness to using new technology to solve problems. "Assumptions can be about almost anything connected with an organization's internal integration processes" (Ott, 1989: 42). Figure 4.5 provides a summary of the types of basic assumptions Schein (1985: 86) has in mind. Each one of these five basic assumptions can subsume several specific assumptions which may arise within a particular organisation.

FIGURE 4.5                      BASIC UNDERLYING ASSUMPTIONS AROUND WHICH CULTURAL PARADIGMS FORM

1.    Humanity's Relationship to Nature  
At the organizational level, do the key members view the relationship of the organization to its environment as one of dominance, submission, harmonizing, finding an appropriate niche, or what?
2.    The Nature of Reality and Truth  
The linguistic and behavioral rules that define what is real and what is not, what is a "fact", how truth is ultimately to be determined, and whether truth is "revealed" or "discovered"; basic concepts of time and space.
3.    The Nature of Human Nature  
What does it mean to be "human" and what attributes are considered intrinsic or ultimate? Is human nature good, evil, or neutral? Are human beings perfectible or not?
4.    The Nature of Human Activity  
What is the "right" thing for human beings to do, on the basis of the above assumptions about reality, the environment, and human nature: to be active, passive, self-developmental, fatalistic, or what? What is work and what is play?
5.    The Nature of Human Relationships  
What is considered to be the "right" way for people to relate to each other, to distribute power and love? Is life co-operative or competitive; individualistic, group collaborative, or communal; based on traditional lineal authority, law, charisma, or what?

Source:        Schein, E.H. (1985). Organizational Culture and Leadership: A Dynamic View.    San Francisco: Jossey-Bass Publishers, p. 86.

#### -                      HUMANITY'S RELATIONSHIP TO NATURE

These are the most basic assumptions about the relationship between an organisation and its environment and which lie at the core, the deepest

level of its strategy. The survival of an organisation depends on its making correct assumptions about itself and environmental realities. Assumptions at this level relate to whether an organisation's members are capable of dominating and changing their environment, whether they must co-exist in and harmonise with their environment and find their proper niche, or whether they must subjugate (submit) themselves to their environment. The organisation's "adaptive coping cycle" then becomes crucial in maintaining its "health" and shaping its culture (Schein, 1985: 87-88).

#### THE NATURE OF REALITY AND TRUTH

Assumptions about what is "real" relate to the assumptions about humanity's relationship to nature. The focus, however, is now on how members of a group take action, how they determine what is relevant information, and when they consider they have enough information to determine whether to act and what to do. Schein (1985: 88-91) identifies three levels of reality, namely physical, social and individual, as products of social learning which by definition form a part of a given culture. Physical reality operates by natural laws as discovered through the scientific method, for example, objectively determining that glass and water refract light. Cultural norms will therefore be less significant in the realm of physical reality. However, cultural assumptions become extremely important in the area of social reality where objective verification is not possible nor externally testable. Group consensus form the boundaries for social

reality as would be the case in political opinions, assumptions about the nature of people, life, and the afterlife. As there is no way to test who is right about these issues negotiation becomes difficult (Schein, 1985: 88-89). In business organisations' decisions are often difficult to make because there is a lack of consensus on whether a given decision belongs in the realm of physical or social reality. Individual reality refers to the things a person has learned from experience and which therefore has a quality of absolute truth for that person. Disagreement at the individual reality level renders it difficult to progress. In traditional "lineal" societies based on hierarchical authority the views of the "elders" are taken to be objectively true, based on their experience as a valid determinant of truth. This approach would, however, not work in pragmatic, individualistic societies like the United States. If in these scientifically based individualistic societies objective criteria are not available a group may resort to and legitimise open argument and debate as a way of resolving differences. "Only those ideas or 'facts' that survive debate are treated as 'true' or worthy of acting on" (Schein, 1985: 91). In group-oriented societies like Japan something is regarded as "true" or "valid" only if it survives a consensus process which must provide the opportunity for everyone to examine its implications for the group as a whole. This is done to ensure the actions based thereon will not affect the group adversely.

Different cultures also make different assumptions about time with reference to their orientation toward the past, present and future. In

Western cultures like Britain and the United States time is perceived from a "monochronic" point of view in that it is an infinite linear ribbon that can be divided into an infinite number of clearly defined units within which things must be done, e.g., fifteen minutes to do what is expected, the following hour to do the next, and so on. In the Middle Eastern and some south European countries, by contrast, time is perceived from a "polychronic" point of view in that it is a kind of space within which several actions can be taken simultaneously (Schein, 1985: 91). The Asian concept of time is perceived as phases which are circular in form. Night follows day, one season follows the next, one life leads to another.

Drawing on the work of Van Maanen (1977), Schein (1985: 96) says assumptions about space have a physical and social meaning. For social discourse to take place one must know how to orient oneself spatially in relation to others in the group. Where one places oneself in relation to others symbolises social distance and membership. Likewise one must share assumptions about the meanings of the placement of objects in an environment.

## - THE NATURE OF HUMAN NATURE

Every culture has core assumptions about what it means to be "human", what basic instincts are, and what behaviour is considered "inhuman". Unacceptable behaviour provides the grounds for rejection from the groups. According to Kluckhohn and Strodtbeck (1961: 12), in different



societies human beings are seen as basically evil, or good, or neutral (i.e., as being capable of being either good or evil). Related to these assumptions are those about the perfectibility of human nature. This is dependent on whether goodness or badness are intrinsic traits and whether individuals resign themselves to what they are, or through hard work and faith they overcome badness and earn salvation.

Cultures also have core assumptions about the relationship of the individual to the group (Hofstede, 1980, 1991). These assumptions reflect the concept of the "self". Western cultures emphasise individualism whilst Asians focus on differentiating the individual from the group and hence place less emphasis on self-actualization as a core personality process. According to Schein (1985: 100-101) current theories of the nature of man are founded on the set of assumptions "... that human nature is complex and malleable and that one cannot make a universal statement about human nature; instead, one must be prepared for human variability". Human variability makes it necessary for organisations to develop some consensus on what their own assumptions are, because management strategies reflect these assumptions. For example, "both the incentive and control systems in most organizations are built on assumptions about human nature, and if those assumptions are not shared by members of the organization, it becomes difficult to plan any coherent systems" (Schein, 1985: 101).

## THE NATURE OF HUMAN ACTIVITY

Based on assumptions about reality and human nature, cultures make different assumptions about how to act (Schein, 1985: 101, based on Kluckhohn and Strodtbeck, 1961: 11). The range of human activity may be expressed in terms of a continuum ranging from actively engaging in the environment with attempts to influence it at the one extreme to one of acceptance of one's lot in life at the other.

At the "doing orientation" extreme human activity correlates with the assumption that nature can be controlled and manipulated. It proposes a pragmatic orientation toward the nature of reality, and a belief in human perfectibility. The "doing orientation" focuses on the task, on efficiency, and on discovery. At the other extreme is a "being orientation" which correlates with the assumption that nature is all powerful and man is subservient to it. This orientation suggests a fatalistic approach in that since man cannot influence nature he must become accepting of his circumstances and enjoy what he has. It employs an existential perspective that focuses on the here and now, on individual enjoyment and to be accepting of whatever happens. A third orientation which falls between the "doing orientation" and "being orientation" extremes is "being-in-becoming". It refers to the idea that through detachment, meditation, and control of those things that can be controlled (e.g. feelings, bodily functions), individuals must achieve harmony with nature. It emphasises self-development, self-fulfilment and self-actualization i.e. what a person is rather than what

the person can accomplish (Kluckhohn and Strodtbeck, 1961: 12; Schein 1985: 101; Evan, 1976: 245).

Schein (1978: 24-25) adds another activity orientation to this typology. It focuses on underlying assumptions about the nature of work and the relationships between work, family and personal concerns. Assumptions would be either that work is primary, or the family and self-interest is primary, or that some form of integrated lifestyle is possible and desirable for both men and women. In this regard Schein (1985: 103) states "if members of a given organization have different assumptions about the nature of work activity and its relative importance to other activities, those differences will manifest themselves in frustration and communication breakdowns".

Managerial decision making is based on activity orientation assumptions. Consensus among managers about the "correct" way to think about problems and to act upon them can then become deeply embedded cultural assumptions. These assumption would reflect the assumptions of leaders and the experience of managers.

#### ■ THE NATURE OF HUMAN RELATIONSHIPS

This set of assumptions focus on the correct way for individuals to relate to one another with the objective of making the group safe and comfortable, and avoiding the problems of "anarchy" and "anomie", if these are not widely shared (Schein, 1985: 104-105). Assumptions about

the nature of human relationship deal more with the nature of the group itself rather than with the group's relationship to the external environment as is the case with the previous assumptions. Relationship assumptions must address the problems of power, influence and hierarchy, and intimacy, love and peer relationships. Hofstede's (1980, 1991) concept of "power distance" reflects the nature of human relationships in different countries.

Whilst assumptions about the nature of human relationships are crucial to the functioning of groups, the sets of assumptions described are not independent but interrelated. For instance, if it is assumed people are inherently aggressive, society will develop controls around these behaviours through emphasising assertiveness, individualism, and competitiveness, which aim to satisfy internal goals. On the other hand, if it is assumed people are inherently co-operative, the assumptions about relationships would emphasise collaborative behaviours to accomplish external goals (Schein, 1985: 104).

Assumptions about relationships prevailing in the wider culture would be reflected at the organisational level, but would be more elaborate and differentiated. In this regard Schein (1985: 105) states "the founder/leader may believe that the only way to run an organization is to give individual tasks, hold individuals accountable for performance, and minimise group/co-operative work because that would only lead to 'lowest common denominator' group solutions. Another leader might emphasize cooperation and communication among subordinates as the best

means of solving problems and implementing solutions. These two leaders would develop quite different working styles, which would be reflected ultimately in the organization's processes, reward systems, and control systems". The nature of relationships in the former instance is based on the values of adherence to hierarchy, formality, and protocol, whilst the latter leader reduces power distance. Thus, Schein (1985) claims assumptions have the capacity to influence what members of a culture perceive and how they think and feel.

To conclude, Schein's (1985) conception of organisational culture is divided into externally and internally focused categories wherein surface manifestations, e.g., values and artifacts, are distinguished from deeper level assumptions. From a clinical psychology base, his model proposes a rational set of methodologies for cultural analysis and synthesis. His analytically rigorous approach tends to focus more on invisible beliefs and implicit assumptions than on visible personalities and stories.

In this regard, according to Jackson (1993: 163), Schein (1985) offers a process approach to the analysis of organisational culture rather than reducing it to component parts only, such as rituals, ceremonies, symbols and artifacts, which miss the broader issues of values and beliefs and most importantly, miss an understanding of culture's basic underlying assumptions.

A concise view of the theoretical foundation underlying the organisation of cultures in organisations is presented by Van Maanen and Barley (1985: 33-36). They see organisational culture as a product of four interconnected domains which account for the genesis, maintenance, and transmission of culture. These are ecological context, differential interaction, collective understandings, and reproductive and adaptive capacity.

The ecological context domain concerns that realm or parameters within which a group is embedded. All groups (or collectives) occupy physical territory and a material world, persist in particular time periods and within a social context that includes other groups of people. Thus, a group's position can be mapped along physical, temporal, and social coordinates. A group's ecological context is theoretically the primary catalyst for a culture's genesis. In a work environment the ecological context refers to the way in which workplace activities are structured, i.e., who does what, when and where (Van Maanen and Barley, 1985: 36).

A culture's genesis depends on a second set of conditions called "differential interaction". Within a specific ecological context, patterns of interaction emerge between persons who may or may not be members of the group to which they wish to attribute a culture. These interactions can be visualised sociometrically as a network of exchanges and communication links between people. A high ratio of intergroup ties

to extragroup ties would suggest a common frame of reference among members and thereby form a collective. Unless differential interaction can be demonstrated one cannot reasonably consider a collection of individuals a group. Differential interaction in the workplace reflects membership to groups in the form of physical proximity, the sharing of common tasks or status, dependencies in the workflow and demands made by some members on others (Van Maanen and Barley, 1985: 37).

Ecological context and differential interaction are structural prerequisites whereby cultures can only develop where people are in proximity to one another and acting with one another. The third attribute, the development of collective understandings is seen as central to the model of cultural development. In any social world collective understandings refer to the meanings and interpretations that are given to objects, events and activities by its members. "Only when members of a group assign similar meanings to facets of their situation can collectives devise, through interaction, unique responses to problems that later take on trappings of rule, ritual and value" (Van Maanen and Barley 1985: 34). Collective understandings provide an interpretive system that people can use to make sense of ongoing events and activities. In the work context, unless a group's interpretative system provides distinctive motives, the behaviour of its members would seem incomprehensible to outsiders and may be incongruent with formal protocol.

The fourth domain of analysis, the reproductive and adaptive capacity

focuses on the individual members who make up the group to which a culture is attributed. It underlines the fact that cultures are not necessarily fixed and immutable. The reproductive and adaptive capacity attribute is based on the existence of a group as a necessary prerequisite to invent and sustain culture (Van Maanen and Barley, 1985: 36). Cultural patterns of behaviour and interpretations would cease to exist unless they were repeatedly enacted by people as they responded to occurrences in their daily lives. The endurance of a culture is dependent on the degree to which its content is transmitted from generation to generation. As cultures are not static some allowance must be made for interacting members to elaborate on its content through different interpretations and courses of action.

The manner whereby Van Maanen and Barley (1985: 37-38) conceptualise organisational culture promotes their argument that it would be rare, though not impossible, for an organisation to have a unified culture. With the passage of time it is more likely departments, functions or workgroups would develop their own distinctive subcultures. In this regard they say "... it does not preclude the possibility of a homogenous organizational culture, a situation where all members subscribe to the same normative order and where the normative order can be distinguished only by contrast to other organizations". They are of the opinion that generally organisations intentionally differentiate among their members by assigning them relatively insulated roles and position-specific niches. When these niches are occupied by people facing similar problems, who have both opportunities and motives for



interaction, organizational subcultures are born.

Van Maanen and Barley (1985: 39-47) assert organisations have numerous cultures. Whilst the sources of subcultures are many they describe the following:

- . Segmentation - This process separates occupational communities from one another, for example professionalization brings together employees with similar identities and ideologies and sets them apart from others.
- . Importation - This process occurs due to mergers, acquisitions or the inclusion of other occupational groups through economic necessity.
- . Technological innovation - This process creates new occupations either through incremental innovations or radically new equipment.
- . Ideological differentiation - This occurs when members develop competing ideologies regarding the nature of their work, choice of appropriate techniques, treatment of clients, etc., and reposition themselves relative to other members of the same group.
- . Contracultural movements - This occurs as a result of non-conformity, subscribing to wrongheaded ideas, and perceived or real deprivation. Exclusion from a community or lack of opportunity to join one could lead to counter cultures or small

groups.

Regarding the social processes described which lead to the creation of subcultures in organisations, Czarniawski-Joerges (1992: 185) comments "the notion of a uniformly shared organizational culture... seems to receive neither theoretical nor empirical support, only normative". The notion of a multicultural organisation is thus convincing.

According to Schein (1993: 49), in organisations, subcultures tend to form around stable units or groups of people. Group stability, however, is dependent on:

- ". Relative stability of membership
- . How long the founders of the group have been in leadership roles
- . The vividness and potency of leadership
- . The number and intensity of common coping experiences
- . The absolute length of the time the group has existed
- . The "smallness" of the group, in the sense of permitting high levels of mutual acquaintance and trust".

Functional and geographical subcultures are highly visible and therefore easily noticeable. Hierarchical subcultures are harder to detect but are very active as they contain more of the characteristics listed above. Some of these conditions for subculture formation correspond with the ones mentioned by Van Maanen and Barley (1985), viz., common experiences and common motives.

Schein (1996:10) argues that every organisation, from a hierarchical

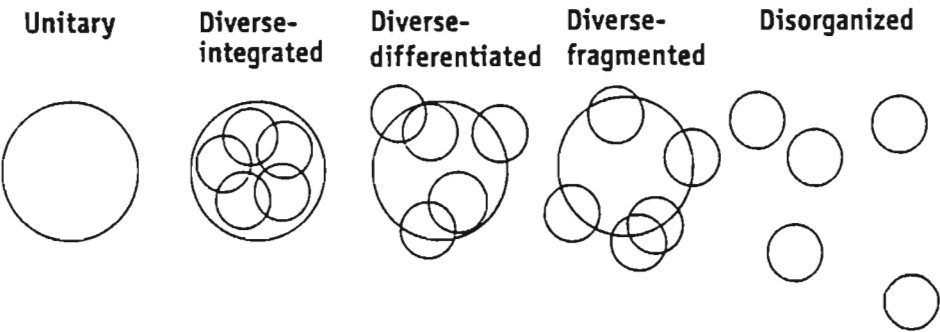
perspective, has three subcultures, viz., an operating culture (the "line" employees); an engineering culture (the "technical" people); and an executive culture (top management). These subcultures emerge from the very different world views held by individuals in these three groups. While these groups are regarded as sub-cultures, they may indeed be different cultures in one large complex organisation. In other words organisations can be multicultural.

Van Maanen and Barley (1985: 38) define an organisational subculture as "... a subset of an organization's members who interact regularly with one another, identify themselves as a distinct group within the organization, share a set of problems commonly defined to be the problems of all, and routinely take action on the basis of collective understandings unique to the group". From these definitional perspectives it is evident organisational culture is a portrayal across subcultures of what is common among them. If there is much overlap with tight clustering, subcultures are deemed to be part of a larger organisational culture. If the area of overlap is small, characteristics of a unitary culture become weak. Based on this definition Hatch (1997: 226) presents a graphical illustration (Figure 4.6) showing how numerous subcultures may exist within the same organisation, ranging in levels of integration from unitary to disorganised.

An analysis of Figure 4.6 above shows a continuum ranging from unity through to integration, differentiation, fragmentation and

disintegration. Different organisational cultures can be placed along the continuum according to the relative degree of unity-fragmentation among their subcultures. The greater the degree of fragmentation among subcultures, the closer the organisation will come toward the end of the continuum designated "fragmented" (Hatch, 1997: 227). This conception traces changes in a particular organisation's culture by depicting its changing levels of unity and fragmentation. The figure also shows that a disorganised state of subcultures is similar to multiple unitary cultures. This characteristic becomes apparent when a culture is not perceived as a unitary whole, but rather as numerous small cultures (i.e. subcultures) all existing within the same organisation.

FIGURE 4.6                      A CONTINUUM FOR DESCRIBING A CULTURES STATE OF INTEGRATION - DIFFERENTIATION



Source: Hatch, M.J. (1997). Organization Theory : Modern, Symbolic, and Postmodern Perspectives. New York: Oxford University Press, p. 226.

The Van Maanen and Barley (1985) model of cultural organisation has both a structuralist and interactionist approach. It avoids a problem associated with the structuralist approach, that of denying the autonomy of cultures which arise through interaction and interpretation. It is not mechanistic and does not deny the active, ongoing and problematic character of interaction, nor does it deny that conflict and ambiguity accompany any sense making process. In the case of the latter approach it does not treat meaning as a purely social construction nor does it fail to appreciate that peoples' actions and interactions are shaped by factors often beyond their control and outside their immediate presence. The model also suggests "... the culture of a society and the culture of a group within a society are neither qualitatively nor quantitatively different, even though the collective understandings that define the two cultures may be quite distinct" (Van Maanen and Barley, 1983: 35-36). This occurs because the context of a culture is symbolic and ideational in the form of norms, rules and codes which people use to interpret and evaluate their own behaviour as well as that of others.

#### 4.3.3 SMIRCICH'S ANALYSIS OF ORGANISATIONAL LIFE APPROACH

Smircich (1985: 56) presents a more radical view of organisational culture from the previous two theories in that her vision is not based on typologies. While Van Maanen and Barley (1985) see organisational culture as a product of four attributes and Schein (1985) conceives of culture as deeply ingrained collective understandings, Smircich (1985: 56) considers organisations to be cultural phenomena. Her view is

organisations are cultures, not a separate quality which organisations possess. This view calls for a dramatic reorientation about how people think about organisations and how they think about themselves and what they are doing. Smircich's (1985: 58) proposal is that organisational analysis emanates from a symbolic conception of culture and this analysis represents an essentially different way of understanding organisations in general. Her suggestion in this regard is that a cultural analysis of organisational life be carried out, as exemplified in her words "instead of researching organizational culture, we can engage in cultural analysis of organizational life" (Smircich, 1985: 65). To do a cultural analysis of organisational life means realizing organisations are:

- . Representations of our humanity, like music or art; we come to understand them through appreciating what they stand for,
- . Symbolically constituted worlds, like novels or poems; we come to understand them through critical reading and interpretation,
- . Symbolic worlds, like religion and folklore; they display the meaning of life.

She bases this approach on finding (after examining different organisational styles in different cultures), that the form of analysis used by anthropologists influences the meaning (symbolic expression) of such cultural phenomena as food preparation practices, marriage rituals, religion or authority patterns. Since not all meanings will be within

the conscious awareness of organisation members, interpretive methods of traditional anthropology may be more valuable than questionnaires or interviews. In this regard particular attention must be given to researching symbols, myths and rituals since it is these which most closely embody the ideologies and belief systems which sustain the organisation. Symbols are objective and collective and thus observable and verifiable as opposed to culture which does not exist separately from people in interaction "people hold culture in their heads, but we cannot really know what is in their heads. All we can see or know are representations or symbols" (Smircich 1985: 66-67). Thus, her position on the cultural analysis of organisational life means organisations are representations of humanity, they are a symbolically constituted world, and they are a display of the meaning of life.

The position Smircich (1985) holds is organisations are multiple symbolic orders whose analysis is influenced by political and physical orders (P. 68). She advocates the view that symbolic, political, and physical orders lie within the culture of an organisation, thus organisations are cultures. To understand cultures one must focus on the symbols within these cultures themselves, not on the culture itself. The symbols would reveal the culture.

#### **4.3.4 THE PETERS AND WATERMAN VALUES OF EXCELLENCE APPROACH**

Peters and Waterman (1982 : 8-23) embarked on a study of management in an attempt to describe the practices that led to the success of

organisations. They proposed a framework of seven interdependent variables (viz., strategy, structure, systems, style, staff, skills and shared values) as a "diagnostic kit" for understanding the concept of organising. Although the use of this framework enabled managers to get more done, "something" was missing. This something is described as having more to do with the way things work (or do not) in a company than formal strategies or structures do (Peters and Waterman, 1982: 11). Their analysis then moved in the direction of identifying and examining organisational values that lead to successful management practices. These are called values of "excellence". In their approach Peters and Waterman (1982: 8-19) analysed data from a sample of 62 companies which was later reduced to 36. By their own admission this sample was not intended to be perfectly representative, but it covered a fairly broad spectrum of successful companies in the United States. Companies were drawn from six categories, viz., high technology, consumer goods, general industrial, service, project management, and resource based. Those included in the study performed best on six financial measures, viz., asset growth, equity growth, ratio of market to book value, return on total capital, return on equity, and return on sales. Peters and Waterman (1982: 31) are critical of companies' unwillingness to permit innovation, participation in decision making, and their rigid adherence to profit targets, productivity and growth. In this sense they question the value of rationalism in management. "Rationality is important. A quality analysis will help to point business in the right direction for pathfinding and will weed out dumb options. But if America is to regain its competitive position in the world, or even hold what it has, we have



to stop overdoing things on the rational side" (Peters and Waterman, 1982: 53-54). They, however, do not suggest an alternative approach nor do they advocate totally the human relations approach to management. The answer, perhaps, lies somewhere in between. All eight values of excellence were not present or conspicuous to the same extent in the sample that was studied, but a preponderance was evident. As these values unfold it will become apparent that Peters and Waterman (1982) were more interested in the surface manifestations of culture, namely its material, social and ideological facets as opposed to Schein's (1985) rational approach which probes into the deeper and more abstract realms of human thought, feelings and behaviour (Lessem, 1990: 49).

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#### A BIAS FOR ACTION

According to Peters and Waterman (1982: 13, 155) excellent, innovative companies are characterised by their bias for action, "... getting on with it". While these companies may be analytical in their approach to decision making, they are not paralysed by it. An action orientation is achieved through a process of experimenting with new ideas (testing) and creating temporary structures like ad hoc task forces and small groups (maximum 10) rather than permanent committees or task forces that last for years. They concede organisations have become large and complex but even in these companies major problems are resolved by bringing the right people together to find answers and implement them. The right people have the time because the successful companies "... aren't transfixed with organization charts or job descriptions or that

authority exactly matches responsibility" (Peters and Waterman, 1982: 155). They suggest for making many important decisions all the data will never "be in". Delaying decision making in these circumstances is similar to not having made a decision and is likely to give competitors the edge.

## - CLOSE TO THE CUSTOMER

Companies that out-perform their competitors value the customers they serve. They learn from their customers by listening intently to them, as many innovative product ideas come from customers. An obsession with unparalleled quality, service and reliability are things that work and last. Being customer-oriented does not mean having to lag behind in technological innovation or cost performance. According to Peters and Waterman (1982: 156-157) excellent companies seem to be more driven by their direct orientation to their customers than by technology or to be a low-cost producer. IBM's dominance, for instance, lies in its commitment to service rather than as a technology leader, but it does not lag far behind the times.

By being close to the customer excellent companies would be able to identify niches in the marketplace through tailoring products. Nichemanship is based on manipulating technology, pricing skills, segmenting, and a willingness to spend in order to discriminate. Peters and Waterman (1982: 189) also suggest companies which keep close to the customer do so not because of the training and development programmes of

its salesmen but because customer satisfaction lies at the core of the culture of the organisation.

#### **AUTONOMY AND ENTREPRENEURSHIP**

According to Peters and Waterman (1982: 14) successful companies counter the bureaucracy and the lack of innovation attendant with large organisations by fostering many leaders and many innovators throughout the organisation. They accomplish this through "... a loose network of laboratories and cubbyholes populated by feverish inventors and dauntless entrepreneurs who let their imaginations fly in all directions" (Peters and Waterman, 1982: 14). This process entails breaking the company into small, more manageable business units and encouraging independent, creative and even risk-taking behaviour. For big companies to maintain their excellence in the areas of growth, innovation, and consequent wealth in relation to small firms which "... produced about four times as many innovations per research or development dollar as medium-sized firms and about twenty-four times as many as large firms", it became clear they had to create a radical decentralization of authority with its attendant problems of overlap, messiness, lack of co-ordination, internal competition and chaos in order to create an entrepreneurial spirit (Peters and Waterman, 1982: 200). "Champions" in organisations are the kind of people who innovate, come forward, grow, tend to be irrational and take risks, but end up creating unique ideas or products that work (Peters and Waterman, 1982: 200).

## PRODUCTIVITY THROUGH PEOPLE

Excellent companies treat their employees as their most important assets. Managers and workers are regarded as the source of quality and productive outcomes. The basic values of the organisation are to allow personal growth, to show respect for the individual, treat people as mature responsible employees and accord dignity and respect. Paying lip service is in stark contrast to people oriented caring in excellent companies which have full employment policies in times of recession, extraordinary amounts of training and development, calling people on a first name basis, etc. (Peters and Waterman, 1982: 239). Excellent companies employ rigorous solution and socialization techniques, and make the goals of the company explicit in order to create a concrete partnership. However, the process of being people oriented is not intended to be paternalistic nor spineless. "We are talking about tough-minded respect for the individual and the willingness to train him, to set reasonable and clear expectations for him, and to grant him practical autonomy to step out and contribute directly to his job" (Peters and Waterman, 1982: 239).

## HANDS ON, VALUE DRIVEN

There is a tendency in large companies for senior managers to touch with the nature of their business. Companies with overriding financial objectives may do a good job of motivating the upper levels of the hierarchy but those objectives are not valued by the thousands down the

line, by people who make, sell, and service the product (Peters and Waterman, 1982: 281). It could also happen leaders know more about office politics than about the products they make. It is important for managers to address this tendency and stay in touch with the firm's core business. Hands-on management, a deeply embedded norm in some excellent companies (like Hewlett Packard and United Airlines) involves not managing from offices but "wandering around" the plant, the research and development department (Peters and Waterman, 1982: 287-289). Every excellent company studied has a clear position on what it stands for and takes the process of shaping its values seriously. The efforts of one role model or hero are not enough; it requires the efforts of top management to instil critical business values.

#### - STICK TO THE KNITTING

Another characteristic value of successful companies is to stay reasonably close to the business they know. Successful companies are not keen on the idea of diversification, preferring instead to stick within their range of expertise. Organisations that do branch out, whether by acquisition or internal diversification, stick very close to their core competencies. The most successful are those that diversify around a single skill, followed by those that branch out into related fields. The least successful are those that diversify into unrelated or a variety of fields (Peters and Waterman, 1982: 293-294). Besides problems of competencies, the guiding values of the two or more acquired companies would differ from the one making the acquisition. In this

respect, then, the value placed on general things like service quality and training would lose its meaning.

#### - SIMPLE FORM - LEAN STAFF

Despite most of the excellent companies that were examined in this study being big, none was formally run with a matrix organisation structure. Those who had tried abandoned it. The underlying structural forms and systems in excellent companies are simple. The number of top level staff on "large multi-billion-dollar enterprises" are often less than 100. The underlying structural form in these large organisations is fairly simple. This is paradoxical given that along with big business comes complexity and with it complex systems and structures. This in turn requires more staff to keep track of the complexity (Peters and Waterman, 1982: 15, 306). Successful firms tend to have few administrative layers. In many organisations managers measure their status, prestige and importance by the number of people who report to them. In excellently managed companies importance is measured by the individual's impact on the organisation's performance. Thus staff performance rather than size is important.

#### - SIMULTANEOUS LOOSE-TIGHT PROPERTIES

For the culture of an organisation to simultaneously have loose and tight properties is paradoxical. This apparent contradiction may be understood in terms of its exposed values and beliefs. A firm may be

loosely organised when it has a less rigid bureaucracy, a small administrative staff, and fewer rules and regulations. At the same time a tight set of common cultural values holds the firm together. By referring to commonly held values individuals can often make their own decisions about what action to take. According to Moorhead and Griffin (1995: 453) when these people must make decisions they can evaluate their options in terms of the underlying values of the organisation, i.e., whether the options are consistent with a bias for action, service to the customer and people orientedness.

Peters and Waterman (1982: 318) say simultaneous loose-tight properties are a synthesis of the management practices. It is the co-existence of firm central direction and maximum individual autonomy where "organizations that live by the loose-tight principle are on the one hand rigidly controlled, yet at the same time allow (indeed, insist on) autonomy, entrepreneurship, and innovation from the rank and file. They do this literally through 'faith' - through value systems..." (Peters and Waterman, 1982: 318).

The identification of these eight attributes shows excellent companies function according to basic values: hard work, action, persistence, quality products, customer orientation, listening, treating people as mature adults, innovation, controlled chaos, and experimentation. The intensity with which different combinations are held forms the hallmark of the companies. For excellence, however, companies will have to pursue these values obsessively.

Carroll (1983: 78-79) has raised serious concerns about the conceptual and research underpinnings of Peters and Waterman's (1982) study. He points out that Peters and Waterman (1982) are suggesting these eight principles are more reliably isolated through a process of identifying common denominators in excellent companies than through other analytic techniques. Furthermore, if these attributes occur in less than excellent companies then it would mean these attributes are, in some way, being incompletely or imperfectly practised.

Carroll (1983: 79) extends his criticism by saying since Peters and Waterman (1982) neither offer nor imply any other explanation for excellence besides offering these eight attributes, excellence or business success is directly related to management effectiveness. Given this conclusion one must logically deduce those companies that do not suffer in a downturn in the American economy must know and practice something others do not practice. Peters and Waterman (1982) have dismissed in their assumption such factors as proprietary technology, market dominance, control of critical raw materials, and national policy and culture. The most perfect adherence to these eight principles will not permit 20 years of success against an IBM unless there is some form of protective technology. Likewise, oil companies without access to lower-cost supplies will suffer regardless of how well they implement these eight principles.

A serious flaw in to the research of Peters and Waterman (1982) lies in its omissions, in that only successful companies are included and the



less successful ones excluded. This raises the question as to whether it is more taxing or difficult to run a successful company as opposed to retrieving one bordering on bankruptcy (Carroll, 1983: 79).

The derivation of the Peters and Waterman (1982) basic practices can be criticized on methodological grounds in that there is an absence of any serious description of how the excellent companies were analysed. Besides the cursory financial analysis, the only supporting evidence is a number of anecdotes about the companies and quotations of what the leaders had to say about their companies. No mention is made about how these judgements were synthesized and corroborated.

The study covered a twenty year period 1961-1980. It is probable that had the time frame been 1951-1970 or 1966-1985 the companies included on the list would have been different, which in turn would have resulted in a different set of principles. Following this line of reasoning the identified eight principles are vulnerable to change as the list of excellent companies is not permanent, given the changing nature of the environment. The fortunes of these companies could change in the future. Texas Instruments, a company in the excellence list, for example, suffered substantial financial losses when it entered the watch, calculator and personal computer markets, since the Peters and Waterman study was reported in 1982. In this regard Goldhaber (1986: 80) notes since the study was conducted many of the "excellent" companies have not exactly performed with excellence, including Digital, Hewlett-Packard, Levi Strauss, Revlon, Texas Instruments and Disney.

More than a decade prior to the Peters and Waterman study, Gilmer (1971: 46) cautioned while it is useful to compare companies according to their resources, growth potential, earnings, dividends and other economic variables, "organizations react differently to hard times and to prosperity somewhat as individuals do. They differ in respect to the influences of geographical location, the way they face competition, and the way they meet contingencies".

Czarniawska-Joerges (1992 : 168) is critical of the way organisational culture consultants, like Peters and Waterman (1982) and Deal and Kennedy (1982), use "colorful metaphors" to produce "attractive rhetoric" which may subsequently be used for the purpose of controlling corporate cultures. While Schein (1985) borrowed anthropological concepts to organise and integrate various aspects of organisational life, other consultant-oriented researchers have borrowed "the whole set of anthropological concepts and use[d] them as metaphors, in order to replace worn-out and dry traditional concepts such as authority, incentive systems, information systems, and so on". The terms "policies" and "strategies" were deemed to be cold, rational, and a hierarchical imposition (something from above), and were replaced with "values", something everyone has, which are deep and emotionally based; the terms scientific managers and leaders were replaced by "heroes"; standard operating procedures were supplanted by "rites" and "rituals"; managers did not make decisions but had "visions"; managers did not apply incentives but "led" the people, etc. While metaphors always carry an analytic potential, especially from an anthropological

perspective, in this case they were used to discourage analysis. Thus, rhetoric of this nature was used more for aesthetic presentation and to obscure rigorous scientific scrutiny.

Deal and Kennedy (1982: 21-22), however, have a different perspective and justify their approach by saying values are not "hard", like organisational structures, policies, procedures, strategies, or budgets and are often not even written down. Should an attempt be made to formally set down the values as a statement of corporate philosophy "... the product often bears an uncomfortable resemblance to the Biblical beatitudes - good and true and broadly constructive, but not all that relevant to Monday morning". They elaborate by saying those values which are shared by all the people who work for the company distinguish one organisation from another and therefore become "an object of care" for managers.

#### 4.3.5 MEYERSON AND MARTIN'S FRAGMENTATION APPROACH (A POSTMODERN VIEW)

Based on Smircich's (1983) conception of organisational culture Meyerson and Martin (1987: 623) take the position organisations are cultures and as such have their own patterns of meaning, values and behaviour. Thus, organisations are socially constructed realities. Unlike Schein's (1985) model which promotes the idea of a sharing of cultures, the fragmentation view emphasises differences that lie within cultures, i.e., subcultures.

Meyerson and Martin (1987) and Martin (1992) are of the view organisations may be analysed from three distinct perspectives, namely integration, differentiation, and fragmentation (also referred to as ambiguity). Their studies examine varying perceptions and interpretations of key events in an organisation's history.

#### 4.3.5.1 THE INTEGRATION PERSPECTIVE

From an analysis of organisational studies on the culture creation process Martin, Sitkin and Boehm (1985: 100) describe the integration perspective of organisational culture as that which is shared, with culture being a monolithic entity. Consensus and harmony are dominant themes as the founder and employees tend to share a common viewpoint. Founders are given credit for having guided the process of establishing a homogeneous culture wherein these shared understandings emerge. Founders are portrayed as culture creators. The integration approach also argues shared understandings tend to reflect the personal value preferences of the founder.

While the research of Martin et al (1985: 117) has produced some evidence in support of this view, there are limitations, such as the extent (i.e. ratio, proportion or percentage) of agreement that must be present on several different issues before it can be said "consensus" has been attained. Furthermore, it cannot be assumed similarities in viewpoints between the founders and employees have been caused by the founder himself. Cognitive biases may account for some of these

similarities. For example, a firm's very rapid growth due to a leader's actions should be salient, i.e. feature prominently in the minds of all employees, not just the minds of certain subgroups. Thus, salience of the leader and prominence of the leadership role would explain why particular themes are widely shared, not just the founder's viewpoints.

#### 4.3.5.2 THE DIFFERENTIATION PERSPECTIVE

The differentiation perspective focuses on internal conflict and differentiation that are characteristic of complex organisations, something the harmony-centred integration perspective tends not to address. The differentiation perspective, thus, takes a subcultural stance by showing how the unity of an organisation's culture can be broken down into subcultures.

In an organisation the top management team may focus its attention on profits whilst lower status employees may show concern over job security and pay. This type of divergence is reflected in distinct subcultures. Some may even be countercultures when they challenge the core values of a dominant culture. Other subcultures reflect occupational and hierarchical differences. In the differentiation perspective "... organizations are not accurately described as having a monolithic dominant culture. Instead, organizations are umbrellas for (or even arbitrary boundary lines around) collections of subcultures" (Martin et al, 1985: 101; Meyerson and Martin, 1987: 631).

The literature survey by Martin et al (1985: 101) on the differentiation perspective strongly suggests leaders are not the only ones who generate the values, understandings, and behavioural norms that become part of organisational cultures. Other organisational members also play an active role in the culture creation process. The content of a culture or subculture can also be influenced by the task or technology used by employees, by the constraints of the organisation's stage in its life cycle, or by external factors such as major changes in a firm's environment. Thus, according to Meyerson and Martin (1987: 630) the differentiation approach emphasises the importance of various subunits, including groups and individuals who represent constituencies based inside and outside the organisation. It adopts an open-systems perspective as opposed to the closed-loop of the integration approach.

Martin et al's (1985: 118-119) research shows although there are some characteristics similar to the integration perspective of organisational cultures, the differentiation perspective shows less consensus, frequent subcultural differences, and differing perspectives on most issues between the founder of an organisation and its employees.

According to Meyerson and Martin (1987: 630) the differentiation perspective pays attention to inconsistencies and non-leader centred sources of cultural content. Most of these differences in perspective may be attributed to factors other than the unique actions and attributes of the leader such as salience and the life cycle stage of the organisation.

Some of the differences between the founder and subgroups of employees are ideological in nature. Founders would interpret events in terms of the classic values of entrepreneurs which include individualism (i.e., blaming individuals for problems and seeing individuals as solutions to problems), efficacy, financial profitability as opposed to humanitarian concerns, and bureaucratization. In contrast to the founder it appears employees prefer bureaucratization in the form of formal quality control procedures, careful planning and formal job descriptions.

Organisational life cycle research proposes an explanation for this conflict (i.e., between the entrepreneurial concerns of the founder and the more bureaucratic practices of the employees) in that during the creation phase the organisational life cycle is characterised by a founder who is technically oriented, disdains management activities, and focuses on marketing the new product. During the second phase the founders are burdened with unwanted management responsibilities which require the introduction of new business techniques which they either do themselves unsatisfactorily or employ strong business managers who can pull the organisation together. When this new leader is found the organisation turns to bureaucratization (Greiner, 1972: 42, adapted by Martin et al, 1985: 120).

This explanation is based on Greiner's (1972) model of organisational life-cycles which proposes just as a baby passes through infancy and childhood to adolescence and maturity, so too does an organisation which passes through the stages of entrepreneurship, collectivity, delegation,

formalization and collaboration. In each stage of the lifecycle the organisation is dominated by a different focus, and each phase ends with a crisis that threatens the organisation's survival. When the crisis is successfully met the organisation passes to the next developmental stage. The entrepreneurial stage is associated with creativity and selling. At this stage the entrepreneur controls most activities personally and this personal contact makes it easy for everyone to see what is expected of them. Success at this stage propels organisations towards seeking professional management. This necessitates bringing in skills from outside, although sometimes they may be sourced from within. Bearing in mind the majority of organisations fail at the entrepreneurial stage, it often takes a crisis to convince entrepreneurs that professional management is required. Professional managers inevitably introduce hierarchies and control.

Meyerson and Martin (1987: 632) point out the differentiation perspective does not completely deny ambiguity of cultural content and restrict attention to that which is clear. It examines consistencies as well as inconsistencies but attention is restricted to cultural manifestations that either do, or do not, contradict each other. The complexities of this perspective are therefore reduced to dichotomies. "Each subculture is an island of localised lucidity [clarity], so that ambiguity lies only in the interstices among the subcultures. [The differentiation perspective] channels ambiguity, as swift currents create channels around islands" (Meyerson and Martin, 1987: 632). This enables each subculture to perceive and respond to only a small part of



the complexities and uncertainties of the organisation's environment.

The differentiation perspective identifies subcultures by using dichotomous or oppositional thinking (e.g., labour versus management, staff versus line, men versus women, Black versus White and smokers versus non-smokers). According to Martin (1992: 135-136), "... subcultures [usually] represent ends of a dichotomy, and one of these dichotomous alternatives is viewed as having a higher status than the other". She clarifies the concept by saying "one problem with dichotomous thinking is that it oversimplifies and misrepresents the attributes and viewpoints of members of lower status groups. When differences between groups are defined using dichotomies or other forms of oppositional thinking, the terms of these definitions are usually based on the characteristics and viewpoints of the dominant group" (Martin, 1992: 136).

The discussion thus far on the differentiation perspective suggests a change in the focus of studies in organisational culture from trying to establish universally shared cultural elements to focusing on differences in perspective. Absolute agreement on any issue or value would be a rare occurrence while dissension, conflict and differentiation would be the norm.

#### 4.3.5.3 THE FRAGMENTATION/AMBIGUITY PERSPECTIVE

Hatch (1997: 230) says the fragmentation/ambiguity perspective adopts a

postmodern view of organisational culture which does not look for consistency nor the stability of a culture. Instead, it focuses on ways in which organisational cultures are inconsistent, ambiguous, multiplicitous and in a constant state of flux. Hassard (1993: 110-113) offers a distinction between modernity and postmodernity. He says modernity may be defined in relation to antiquity, or the debate between the ancients and moderns or contrasted with the "traditional" order showing the progressive differentiation of the social world as is evident in the development of the modern capitalist industrial state. Postmodernity assumes an epochal break with modernity, with the emergence of a new social totality having its own organizing principles. It stands for the "death of reason", confronts methodological unity and brings down philosophical barriers. In acknowledging multiplicity the fragmentation perspective takes the position that although there is only one way in which identity may be considered the same, there are multiple ways in which it can be different.

Martin (1992: 137) suggests identity may be characterised by race, gender, occupation, hierarchical position and other attributes such as simultaneously being a member of a University Alma Mater, the captain of a sporting club and a parent, and a student reading for higher qualifications. While these characteristics may be perceived as oppositional in some respects they are actually multiplicitous and will co-exist within members of an organisation. Because of the variety of individual bases of identity, allegiances to subcultures may constantly shift with the issues of debate or discourse. Martin (1992 : 138)

explains this concept "... when two cultural members agree (or disagree) on a particular interpretation of, say, a ritual, this is likely to be a temporary and issue-specific congruence (or incongruence). It may well not reflect agreement or disagreement on other issues, at other times. Subcultures, then, are reconceptualized as fleeting, issue-specific coalitions that may or may not have a similar configuration in the future. This is not simply a failure to achieve subcultural consensus in a particular context; from the Fragmentation perspective this is the most consensus possible in any context". According to this view alliances and coalitions can never stabilise into subcultures, and most definitely not into unified cultures, because focal issues are always changing.

The fragmentation/ambiguity perspective differs from the integration and differentiation perspectives in that ambiguity, inconsistency and instability are accepted. From the fragmentation/ambiguity perspective "irreconcilable interpretations are simultaneously entertained; paradoxes are embraced" whilst "... both integration and differentiation [perspectives] minimise the experience of ambiguity" (Meyerson and Martin, 1987: 636-637). In the integration perspective, ambiguity is a traumatic phenomenon and is denied whilst in the differentiation perspective it is less overwhelming and channelled so that it is perceived as manageable.

According to Meyerson and Martin (1987 : 638) a metaphor for the fragmentation or ambiguity perspective is that enacted culture is a web.

Individuals are nodes in the web, temporarily connected by shared concerns to some but not to all the surrounding nodes. When a particular issue becomes salient, one pattern of connections becomes relevant. That pattern would include a unique set of agreements, disagreements, pockets of ignorance, and hypocrisy. A different issue would draw attention to a different pattern of connections. But from this (fragmentation/ambiguity) perspective, patterns of attention are transient and several issues and interpretations - some of which are irreconcilable - may become salient simultaneously. Thus, the web itself is a momentary and blurred image, like a single frame in a high speed motion picture; "from this standpoint, culture is as much a dynamic, evolving way of thinking and doing as it is a stable set of thoughts and actions" (Van Maanen and Barley, 1984: 307) cited by Meyerson and Martin (1987: 638).

Figure 4.7 summarises the differences between the integration, differentiation and fragmentation/ ambiguity perspectives.

According to Schultz and Hatch (1996: 547) interpretive researchers like Meyerson and Martin (1987), and Martin (1992) emphasise multiplicity of meanings and make a strong case for including ambiguity in the concept of culture. Functionalists like Schein (1991), for example, are accused of ignoring that which is unclear, unstable and disorderly. While clarity is a preferred objective among organisational culture researchers, ambiguity can be an effective communication strategy. Schultz and Hatch (1996: 552) propose an interplay between these two

paradigms by a simultaneous appreciation of both the contrasts and connections between them.

FIGURE 4.7                      DIFFERENCES BETWEEN THE INTEGRATION, DIFFERENTIATION  
AND FRAGMENTATION/AMBIGUITY PERSPECTIVES

Characteristic	Integration Perspective	Differentiation Perspective	Fragmentation/Ambiguity Perspective
Degree of consistency among cultural manifestations	Consistency	Inconsistency and consistency	Lack of clarity (neither clearly consistent nor clearly inconsistent), and irreconcilable inconsistencies
Degree of consensus among members of culture	Organisation-wide	Within, not between subcultures	Issue-specific consensus, dissensus, and confusion among individuals
Reaction to ambiguity	Denial	Channelling	Acceptance
Metaphor for paradigm/perspective	Hologram; Clearing in jungle	Islands of clarity in sea of ambiguity	Web; jungle

Source:            Meyerson, D. and Martin, J. (1987). Cultural change : An integration of three different views. Journal of Management Studies. Vol. 24, No. 6, p. 633.

Denison (1996 : 641) criticizes Meyerson and Martin's (1987) and Martin's (1992) analyses of the three different perspectives on culture (namely integration, differentiation, and ambiguity/fragmentation) by saying differences of perspective tend to become confused with differences of phenomenon. He argues the three different perspectives are discussed as if they were three different phenomena. While these three perspectives provide a useful overview of the literature on culture, issues of integration are generally neglected. "Thus, the

reader is left with the impression that the field deals with three distinct phenomena, rather than the single phenomenon of organizational context, viewed from three distinct perspectives" (Denison, 1996: 641). This divergence is noteworthy considering the original analysis from three different perspectives was conducted by Meyerson and Martin (1987) in a single organisational context, viz., the Peace Corps for Africa. Denison's (1996) criticism seems to revolve around Meyerson and Martin (1987) and Martin (1992) giving the impression there are three different cultures within the organisation under scrutiny (the Peace Corps), instead of a single culture which can be perceived in three different ways.

The five theoretical backgrounds to the organisation of culture in organisations discussed above show a great deal of diversity in their approaches. A synthesis of these views is therefore extremely difficult. Nord (1985: 194), however, says two general themes emerge from research on organisational culture, namely "... current views of organizational culture underemphasize the tensions and dynamism of organizations; they also underestimate potential problems in understanding culture through normal science". These observations are emphasised by his observation that, save for a few studies, the general tendency is to assume organisational culture can be understood by using conventional research methods of qualitative analysis as opposed to quantitative analysis. Another weakness of trends in organisational culture research identified by Nord (1985: 195) is the assumption of harmony in organisations and consequently a neglect of studying countercultures in large complex organisations. It would therefore

appear that a richer understanding would emerge if a very different level of knowing was used. Nord (1985: 196) suggests one such alternative for analysis such as the Jungian notion of archetypes. Archetypes refer to elements that are, in principle, unknowable to the human mind. These unknowable forces structure the phenomena social scientists study.

#### 4.4 THE DIFFERENCE BETWEEN ORGANISATIONAL CULTURE AND ORGANISATIONAL CLIMATE

To draw a distinction between organisational culture and organisational climate, it is necessary to formulate a working definition of the latter concept. Ott (1989: 47), Hunt (1991: 228) and Denison (1996: 626) concur both concepts have numerous definitions which have been operationalised in different ways and are perceived as a link between the individual and the organisation.

##### 4.4.1 ORGANISATIONAL CLIMATE : A DEFINITION

One of the earliest definitions of organisational climate was presented by Forehand and Gilmer (1964: 362). It states "organisational climate is the set of characteristics that describes an organisation and that they (a) distinguish the organisation from other organisations, (b) are relatively enduring over time, and (c) influence the behaviour of people in the organisation". They comment on this definition by stating some writers regard it as being very similar to early descriptions of personality types.

Gilmer and Deci's (1977: 171) comment on this definition indicates that "it is in effect what we react to - the whole context of stimulation, confusion, and frustration where we work". Gilmer (1971: 28) says "psychological, or organisational climate affects not only the behavior of individuals but also how organisations themselves interact". (Gilmer (1966, 1971) and Gilmer and Deci (1977) use the terms psychological climate and organistaional climate interchangeably).

Forehand and Gilmer (1964) identify five dimensions of organisational climate, namely, size and shape, leadership patterns, communication networks, goal directions, and decision-making procedures.

Gilmer (1971: 47) and Gilmer and Deci (1977: 192) subsequently identified six dimensions of climate which they incorporated into their measure of climates. From Forehand and Gilmer's (1964) list they have excluded size and shape and included control and motivation. According to Dipboye, Smith and Howell (1994: 213) critics note that measures of organisational climate look like measures of other constructs such as job satisfaction. Hence, it is doubtful whether organisational climate is conceptually distinct from job satisfaction and whether such measures add more information.

According to Tagiuri (1968: 26), Forehand and Gilmer's (1964: 362) definition "... stresses the essence, the core of the organisation as an organism, perceptible by insiders, but also relevant to outsiders. Climate, however, should refer to the quality of the organisation's internal environment, especially as experienced by the insider".



Tagiuri (1968: 27) is critical of Forehand and Gilmer's (1964) definition on the basis that the climate of an organisation is interpreted by its members through their own perceptual processes. These perceptions affect their attitudes and behaviour. As a result Tagiuri (1968: 27) proposed the following definition which subsequently came to be widely accepted: "organisational climate is a relatively enduring quality of the internal environment of an organisation that (a) is experienced by its members, (b) influences their behavior, and (c) can be described in terms of the values of a particular set of characteristics (or attributes) of the organisation". Operationalizing this definition depends on identifying relevant environmental variables.

Through a series of studies Litwin and Stringer (1968) sharpened the focus of organisational climate by proposing a definition which they operationalised and from which they identified a set of nine dimensions. They say: "... the term organisational climate refers to a set of measurable properties of the work environment, perceived directly or indirectly by the people who live and work in this environment and assumed to influence their motivation and behavior". The nine dimensions identified are structure, responsibility, reward, risk, warmth, support, standards, conflict and identity (Litwin and Stringer, 1968: 1, 81-82).

Evan (1976: 137) defines organisational climate as "... a multidimensional perception by members as well as non-members of the essential attributes or character of an organisational system". This definition embraces the terminology in Harrison's (1972) notion of

organisational character. The definition proposes the concept of "multidimensional perceptions" for the reason the "essential attributes" of an organisation are unlikely to be perceived along one dimension only. Organisational members tend to perceive the climate differently from non-members because of the prevalence of different frames of references and different criteria for evaluating an organisation. Evan (1976: 137) also notes organisations have a "personality" of their own. These personalities are described as the "organisational climate" of an organisation. "Analogously, personality is to the individual what Organisational Climate is to the organisation".

Whilst not venturing a definition, Capon, Farley and Hulbert (1987 : 202) say reviews of the definitions of organisational climate generally consider it to be a molar synthetic concept, much like personality, and that for a particular organisation it has an air of permanence even though it changes. Climate is regarded as external to the individual; it is perceived individually, and perceptions can be shared by individuals. Although results differ, organisational climate has been found to be a determinant of behaviour in interactions. Issues that perplex climate researchers include whether objective or perceptual measures should be employed, whether perceptual measures capture attributes of people or of organisations, and whether organisational climate and job satisfaction can be distinguished from one another. Guion (1973) raised the question of whether organisational climate is an attribute of an organisation or merely the views of the people working in it. Hellriegel and Slocum (1974: 256), however, note most researchers agree organisations differ by climate, suggesting climate

is an organisational attribute. Ott (1989: 47, 63) differs by illustrating in his analysis of the elements of organisational culture that it is not clear whether organisational climate is an attribute of organisational culture. He regards organisational climate as a related but separate phenomenon which he considers to be an amalgamation of feeling tones, or a transient organisational mood. The argument over whether climate is an individual psychological state or an objective set of circumstances can be quite confusing to readers and managers.

Capon et al (1987: 202) report numerous instruments to measure organisational climate have been developed but none appear to generate a higher scale validity and reliability across many different organisations. Needless to say, each instrument would offer its own set of dimensions or scales, depending upon the researcher's bias.

#### 4.4.2 THE RESEARCH PERSPECTIVES OF ORGANISATIONAL CULTURE AND ORGANISATIONAL CLIMATE

In a comprehensive definitive paper on the subject of differences (or similarities) between organisational culture and organisational climate, Denison (1996) examined literature on the subject and contrasted it along the dimensions of epistemology, perspective (point of view), methodology, levels of analysis, temporal orientation, theoretical foundation, and discipline, as reflected in Figure 4.8. The perspectives from which these two conceptions of organisational social phenomena have been studied show paradigmatic differences.

- Early studies of organisational culture entailed qualitative research methods whilst organisational climate research was based on quantitative analysis.
- Culture studies show an appreciation for the unique aspects of social settings whilst the primary objective of climate research was to make generalizations across social settings.
- Culture researchers were more concerned with the evolution of social systems over time whereas climate researchers concentrated on the impact that organisational systems have on groups and individuals.

FIGURE 4.8                    CONTRASTING ORGANISATIONAL CULTURE AND ORGANISATIONAL CLIMATE RESEARCH PERSPECTIVES

Differences	Culture Literature	Climate Literature
Epistemology	Contextualized and idiographic	Comparative and nomothetic
Point of View	Emic (native point of view)	Etic (researcher's viewpoint)
Methodology	Qualitative field observation	Quantitative survey data
Level of Analysis	Underlying values and assumptions	A Historical snapshot
Theoretical Foundations	Social construction: critical theory	Lewinon field theory
Discipline	Sociology and anthropology	Psychology

Source:        Denison, D.R. (1996).    What is the difference between organizational culture and organizational climate? A native's point of view on a decade of paradigm wars. Academy of Management Review. Vol. 21, No. 3, p. 625.

- Culture researchers emphasised the importance of a deep understanding of underlying assumptions, individual meaning and

the insider's point of view of an organisation, while climate researchers generally place greater emphasis on members' perceptions of "observable" practices and procedures that are closer to the "surface" of organisational life.

Culture studies focus on social construction and critical analysis of theory as in Whyte's (1949) analysis of the social structure of a restaurant; Barley's (1983) analysis of the semiotics of the organisational and occupational cultures of funeral parlours; Van Maanen and Barley's (1984) analysis that defines the nature of individual meaning and work; Rosen's (1985, 1991) analyses of the symbolism of power, status, prosperity and greed within an advertising firm; and Trice and Beyer's (1992) analysis of the importance of rituals. More cognitive approaches to the study of cultures were offered by Geertz (1971, 1973) (in Denison 1996 : 622). The evolution of climate studies has followed a different pattern in that its roots lie in Lewin's studies of experimentally created social climates and the qualitative observation of natural organisational settings. Lewin (1951) analysed the field (environment) in terms of such concepts as regions, values, barriers, and permeability (Tagiuri, 1968 : 15). His general equation  $B = f(P, E)$  states that behaviour (B) is the result of interaction between the person (P) (i.e., that individual's personality traits, abilities, experience, etc.) and his/her immediate psychological environment (E) (i.e., the way that individual perceives the surrounding environment) (Dipboye et al, 1994: 213; Litwin, 1968: 43). Litwin and Stringer (1968), for example, focused on the consequences of organisational climate for

individual motivation, thereby supporting the notion that climate encompasses both organisational conditions and individual reactions. They attempted to define organisational environments according to nine climate dimensions (mentioned earlier and repeated here for convenience): structure, responsibility, reward, risk, warmth, support, standards, conflict, and identity. Following the clamour to define the scope of organisational climate in the late 1960's and early 1970's researchers shifted their focus towards integrating climate with related topics like individual satisfaction. According to Denison (1996: 623 and 1990: 26) this impetus built consensus around three approaches to the study of climate "(a) the perceptual measurement of individual attributes, (b) the perceptual measurement of organisational attributes, and (c) the multiple measurement of organisational attributes combining perceptual and the more 'objective' measurements. These perspectives were distinguished by characterising the first as 'psychological climate' and characterising the second and third perspectives as 'organisation climate'" (Denison, 1996: 623).

The analysis of the literature on organisational culture and organisational climate leads Denison (1996 : 624) to conclude the two perspectives present contrasting perspectives with little overlap in style or substance, and which contrast supports the widely held distinction:

"Culture refers to the deep structure of organisations, which is rooted in the values, beliefs, and assumptions held by

organisational members. Meaning is established through socialization to a variety of identity groups that converge in the workplace. Interaction reproduces a symbolic world that gives culture both a great stability and a certain precarious and fragile nature rooted in the dependence of the system on individual cognition and action. Climate, in contrast, portrays organisational environments as being rooted in the organisation's value system, but tends to present these social environments in relatively static terms, describing them in terms of a fixed (and broadly applicable) set of dimensions. Thus, climate is often considered as relatively temporary, subject to direct control, and largely limited to those aspects of the social environment that are consciously perceived by organisational members". Schneider, Brief and Guzzo's (1996 : 11) views follow a similar trend to those of Denison (1996: 624) when they state organisational culture concerns the firmly implanted, not so directly visible, beliefs and values of organisational members and which reside at a deeper level of people's psychology than does climate. Culture captures a less conscious, more subtle psychology of the workplace. Climate on the other hand concerns policies, practices, and rewards which are observable. Climate encompasses the prevailing conditions across diverse organisational activities.

The common focal element in both culture and climate studies seems to be values in the social context of the work environment.

According to Denison (1996: 625) it is unclear whether culture and climate represent two entirely separate phenomena or whether they represent closely related phenomena that are examined from different perspectives. He is of the opinion organisational culture and organisational climate have similarities as well as differences and the differences may be more closely linked to differences of perspective than to differences of substance (i.e., phenomena). Denison (1996: 625) emphasises both perspectives could be regarded as examining "the internal social psychological environment of organisations and the relationship of that environment to individual meaning and organisational adaptation". Both perspectives allow the possibility of a shared, holistic, collectively defined social context that emerges over time. In other words, culture and climate are two perspectives studying the same social psychological phenomenon.

If the differences between organisational culture and climate are not substantive but rather the result of a difference of perspective taken on the phenomena, their differences should be examined by looking at their theoretical bases, their content and substance, and research methodology.

When definitions between organisational culture and climate are compared areas of similarity become apparent. Schein's (1985: 6, 9) definition of organisational culture and Tagiuri's (1968: 27) of organisational climate, focus on the collective cognitive representation of patterns



of social learning over time, e.g., values and beliefs. Both also describe the holistic nature of social contexts in organisations, the durability of these organisational contexts over time, and the roots of these contexts in the organisation's system of beliefs, values and assumptions. A point of difference in these two definitions lies in Schein's (1985) greater emphasis on how the social environment is created, while Tagiuri (1968) emphasises the way the social environment is experienced by the actors. A comparison of these two definitions suggests literature may have a far more complex set of similarities and differences than is apparent. This can be seen in the contrasted comparison of the literature on the perspectives of organisational culture and organisational climate in Figure 4.8. However, the generic phenomena remain the same : organisations are made up of individual interactions but are also a determining context for those interactions.

Both organisational culture and climate are studied from a "multilayered" perspective. In culture research a distinction is made between the overt, surface manifestations of culture such as artifacts, structures, symbols or rituals, and the underlying assumptions or values that these manifestations portray. In climate research there is a similar debate based on a quasi-objective "set of conditions" that exist in an organisational system and the subjective perception of those conditions by organisational members, i.e., a "common perception" of "objective" characteristics of a social system. (Examples of a "set of conditions" might include coordination between different units within an organisation, the social distance required by status differences, or the involvement of individuals in decision making (Denison, 1990: 24-25)).

Schein (1985 : 14), Ott (1989: 62) and Hunt (1991: 221) have distinguished three levels of culture analysis ranging from the norms and artifacts that are visible at the surface level, to beliefs and values at the intermediate level, to basic assumptions that represent the deepest level. Denison (1996: 627-628) notes climate researchers have also used a three-part typology that distinguishes climate ranging from an objective and structural set of socially constructed conditions called organisational climate, to a social psychological set of conditions called organisational climate, to psychological experience of the organisational environment as perceived by its members which is called climate, at the highest level. Although the levels of analyses in these two literatures do not match directly, they have the common goal of distinguishing the manifest from the latent, the cognitive from the social, and the object from the subject. Both culture and climate literatures may be criticised for focusing more on the distinction between levels of analyses rather than on the integration across levels.

Culture and climate literature examine these concepts from a holistic perspective. Both literatures attempt to explain these broad phenomena using expansive approaches. Consequently, it is difficult to define the context and domain of culture and climate from a perspective that is independent of the interests of individual theorists and researchers. The content of culture as defined by Schein (1985, 1990), Hofstede (1980, 1984, 1991), Van Maanen and Barley (1985), Meyerson and Martin (1987), Peters and Waterman (1982) or Smircich (1985) varies substantially. Likewise the definitions and content of climate presented by Forehand and Gilmer (1964), Gilmer (1966), Tagiuri (1968),

Litwin and Stringer (1968) or Evan (1976).

Culture and climate researchers show no limit to the number of dimensions they can conjure up to describe perceived social psychological environments. A case in point is Sells (1968: 94-101) who has identified eight major components of organisational climate, each of which has subcomponents which total close on seventy dimensions.

These eight categories are:

- . Objectives and Goals - i.e., remoteness of goals; success uncertainty (risk); unitary versus multiple goals; incorporation of formal authority; etc.
- . Philosophy and Value System - i.e., dominant political and economic values; attitude of patriotism; religious traditions and values; status and value accorded; etc.
- . Personnel Composition - i.e., intellectual potential; education; personality trait profile; physical traits; age, sex, demographic classification; etc.
- . Organisation - i.e., size; differentiation by subgroups and levels; autonomy (inside and outside influence); role structure (degree of formalisation, stratification); etc.
- . Technology - i.e., products and services involved; equipment used; use of specialised communication (terminology/jargon); specialised training; etc.
- . Physical Environment - i.e., weather, natural resources; remoteness of site; mobility; types of structures, types of furnishings; etc.
- . Social-Cultural Environment - i.e., language; communication; food

consumption; clothing; recreation; etc.

- . Temporal Characteristics - i.e., permanency of the system (short- or long term); duration of individual participation; extent of daily participation; etc.

These dimensions apply to organisation cultures as well, as exemplified in an analysis of culture components by Ott (1989: 63-64).

#### 4.4.3 CONTENT AND SUBSTANCE

Areas of similarity between culture and climate literatures become clear when the content of recent culture studies is compared with that of traditional climate studies (Denison, 1996: 629). The concept of "power distance", i.e., the appropriate social and emotional distance that must be maintained between individuals of different status and power, first proposed by Hofstede in 1980 in his culture studies, is very similar to the concept of "aloofness" introduced in one of the earliest organisational climate studies by Halpin and Croft in 1962 (Denison 1996: 629). To illustrate the point more convincingly Figure 4.9 presents a summary of some similarities among five dimensions from a sample of three culture and climate researchers.

Denison (1996 : 630) states the purpose of this comparison is not to deny the differences between the literatures but to highlight some of the similarities. Such similarities and overlap suggest the need for greater dialogue between these two literatures.

FIGURE 4.9                      A COMPARISON OF SELECTED DIMENSIONS USED BY CULTURE  
AND CLIMATE RESEARCHERS

	Culture Researchers			Climate Researchers		
	Hofstede (1991)	O'Reilly, Chatman and Caldwell (1991)	Cooke and Rousseau (1988)	Litwin and Stringer (1968)	Hellriegel and Slocum (1974)	Koys and DeCotiis (1991)
Structure	Authority	Stability	Conventional culture	Structure	Central-ization	???
Support	Power distance	Respect for people	Humanistic culture	Support	Support-iveness	Support
Risk	Security	Innovation	Avoidance	Risk	Innovation	Innovation
Cohesive-ness	Collectivism	Teamwork	Affiliative culture	Identity	Peer relations	Cohesion
Outcome orienta-tion	Results orientation	Outcome orientation	Achievement culture	Standards	Motivation to achieve	Pressure

Source:                      Denison, D.R. (1996).    What is the difference between organisational culture and organisational climate? A native's point of view on a decade of paradigm wars. Academy of Management Review. Vol. 21, No. 3, p. 631.

In an earlier work Denison (1990 : 23) states the conceptual similarity of organisational culture and organisational climate is based on three premises:

- .        Both concepts focus on "organisation-level behavioral characteristics" and argue organisations as systems/units are a meaningful level for behavioural analysis.
- .        Both concepts cover a very "wide range of phenomena". Topics range from the deeply held assumptions that form the basis of a culture to the actual practices and patterns of behavior that are rooted in those assumptions. Although culture researchers have paid more attention to basic underlying assumptions and climate

researchers to patterns of behavior, the overlap between the two has been substantial. The relationship between these two extremes (underlying assumptions and actual behaviors) is perhaps the more interesting aspect of the phenomenon to study.

- . Both concepts share a similar problem. They must explain the ways in which the behavioural characteristics of a system affect the behaviour of individuals, while at the same time explain the way in which the behaviour of individuals, over time, creates the characteristics of an organisational system.

The primary argument for conceptual similarity is that both concepts refer to the perceived nature and logic of the internal social environment of an organisation. The range of common orientations seems to present an argument for similarity, even with clear differences in method and style.

Dipboye et al's (1994: 212) review of literatures on organisational climate and culture leads them to conclude there is much disagreement about whether climate and culture are similar or separate concepts. They draw this conclusion by referring to the research of Schein (1990) and Schneider (1987) both of whom promote opposing positions; as well as to Glick (1985) who holds yet another position. Schein (1990) believes climate is only the "surface manifestation of culture" and measurement of culture requires more qualitative research, using in-depth interviews and observation to probe the values and norms of an organisation. Schneider (1987: 448) sees climate as that "which focuses on how the organisation functions (what it rewards, supports, and

expects), while culture addresses the assumptions and values attributed to why particular activities and behaviors are rewarded, supported, and expected. Culture focuses then on why things happen as they do, on the meaning or reason for what happens". Schneider's (1987) view points to culture being a representation of deeper, underlying aspects of behavior, the "why" of why things happen. In deference to these two views, Glick (1985) contends the differences between organisational climate and organisational culture are superficial and the similarities outweigh the differences, despite the intellectual roots of each approach. Bearing these divergent opinions in mind Dipboye et al (1994: 213) subscribe to Glick's (1985) view that, on the whole, these concepts are more similar than dissimilar and in effect examine the same phenomena. They, thus, in effect lend credence to the opinions of Denison (1996).

#### 4.4.5 METHODOLOGY

Whilst culture research was traditionally conducted with a qualitative bias and climate research with a quantitative one, with both being based on classical positivist approaches, more recently the impact of the postmodernist approach (which favours new forms of discourse) has been felt in the literature. In the mid 1970's Evan (1976: 145) was already promoting the idea of alternative research methodologies for organisational climate studies: "methodologically, it is necessary to explore the utility of various research strategies in studying organizational climate: observational studies; surveys, field experiments, computer simulations, and so on", such as "adjective check

lists, sets of descriptive statements, the semantic differential, and the like" thereby suggesting qualitative and quantitative analysis.

Of late, numerous culture researchers have used quantitative methods exclusively or some combination of both methods. In this regard Denison (1996: 632) refers to the studies of Chatman (1991) on selection and socialization in public accounting firms, Denison and Mishra (1995) on developing a theory of organisational culture and effectiveness, Gordon and DiTomaso (1992) on predicting corporate performance from organisational culture, amongst others. Hofstede's (1980, 1984, 1991) quantitative and comparative studies of national cultures are a case in point, especially because organisational culture researchers carefully avoided quantitative methods of comparative analyses, as is evident from Schein's work (1985: 21).

According to Denison (1996: 633) the organisational culture research of O'Reilly, Chatman and Caldwell (1991), based on using a quantitative and comparative framework to study person-organisation fit, showed many similarities to earlier research in climate literature. This study has an identical design to Joyce and Slocum's (1982) research into the discrepancy between psychological and organisational climate as a predictor of job performance. Martin et al (1985) used qualitative methods in culture literature to compare members of the old and the new guard based on their perceptions of the organisational context. Evan (1976: 145) has advocated the use of comparative and qualitative studies in organisational culture. These examples of overlap in studying cultures and climates indicate there is much in common between the



phenomena on a pragmatic level, and in the methodology of their investigation.

Hunt (1991: 228) maintains methodological and epistemological differences have tended to keep their proponents in separate camps. Climate studies have tended to use objectivist assumptions and methods while culture studies use a heavy subjective emphasis. However, he stresses treating culture as being synonymous with climate is misguided and opportunistic. Hunt (1991 : 230) notes culture is seen as "shared assumptions" and climate as "shared perceptions". Evans' (1976: 145) views suggest he acknowledges diverse approaches, including comparative, quantitative and qualitative, in the study of organisational climate and organisational culture, but regards them as different phenomena.

A consequence of the lack of integration between organisational culture and organisational climate in the literature leads to the tendency to overplay the implications of each perspective. More attention tends to be given to extreme views than to integration. Culture research has presented a "radically situated" view implying that valid generalisations cannot be made outside of a particular setting, whilst the "radically de-situated" view of climate argues that individuals do not need to share the same social setting to experience the same perceived climate.

Denison (1996: 642) points out that another consequence of disjuncture in the literatures leads to a perceived lack of legitimacy for research that combines both perspectives (i.e., culture and climate).

Integrative research is often rejected on the grounds it is either not qualitative enough or not quantitative enough.

According to Ott (1989: 47) there is little agreement in the literature about the nature of organisational climate as there is about organisational culture. The term climate has been used to denote many different concepts, both historically and currently. Miles and Schmuck (1971) and Lippitt, Longseth, and Mossop (1985) conceptually interchange the terms organisational culture and climate (Ott, 1989: 47).

In effect, there are differences in opinion amongst researchers about whether organisational culture and climate are the same phenomena viewed from different perspectives or different phenomena altogether. Denison (1990, 1996), amongst others, argues convincingly, amongst others, for the former interpretation, whilst Hunt (1991), Ott (1989) and other researchers tend to agree with the latter. A factor that seems to be influencing a definitive position in this debate is probably a hardening of positions by members belonging to each of these camps. However, it may just be that there is no synthesis between them and they are different phenomena.

#### 4.5 LINK BETWEEN ORGANISATIONAL CULTURE AND PERSONAL VALUES

Every organisation has its own culture which includes longstanding, and often unwritten, rules and regulations; a special language that facilitates communication among its members' shared standards of

relevance pertaining to the critical aspects of the work that is to be done; matter-of-fact prejudices; standards for social etiquette and demeanour; established customs as to how members should relate to peers, subordinates, superiors, and outsiders; and other traditions that clarify what is appropriate behaviour within the organisation and what is not. People who have been properly socialised into an organisation's culture have learned how things are done, what is important, and which work-related behaviours and perspectives are acceptable and desirable and which ones are not.

In order to understand the concept of unique organisational cultures one needs to examine the concepts of roles, values, and norms. Every job within an organisation expects the people performing such tasks to behave in specified ways. Behaviours associated with jobs are called roles.

Employees do not play out their roles in a vacuum. Their roles are influenced by the values and norms held by other individuals and groups in the workplace. Values are basic convictions about what is right or wrong, good or bad, desirable or not. De Cenzo and Robbins (1996: 222) say every individual has a value system that represents a prioritising or ranking of values in terms of their relative importance. These values are rarely explicit. In an organisation an individual may value competition, efficiency, free enterprise and the profit ethic, while that individual may place a low importance on values like sociability, and rewarding employees based on seniority. What organisational members value influences their behaviour significantly and also represents their

personal level of psycho-social development.

The prioritising of personal values, which is dependent on group values, serves as a useful medium for socialisation and integration. The extent of the integration between personal values and organisational values would be an indication of the cohesiveness between them. This study intends at establishing the value placed on different levels of bio-psychosocial development, based on the model of Graves (1970).

#### 4.6 SUMMARY

The study of cultures in organisations is based on literature drawn from anthropology, sociology and psychology. In broad terms organisational culture is said to be reflective of national cultures. As the "culture-bearing milieu" is complex, Louis (1983) has suggested a holistic approach to the researching of organisational culture. Research in the field has not been restricted to academics only but practitioners have made contributions as well.

There is relatively little agreement about how to define organisational culture but most writers concur it comprises a set of values which are taken for granted and provide an understanding of what actions are considered acceptable. Organisational values are communicated through systems of symbols and stories.

Several frameworks for describing organisational culture have emerged with none being absolute. The more influential ones include the levels

of assumptions typology of Schein, the analysis of organisational life approach of Smircich, the subcultures proposition of Van Maanen and Barley, the values of excellence descriptions of Peters and Waterman, and the fragmentation model of Meyerson and Martin.

Larger organisations often have a broad-based organisational culture that provides general direction. Within these organisations may exist many subcultures which may or may not work in harmony with the overall culture, sometimes even becoming countercultures.

Much debate, which has not yielded consensus, surrounds the issues of similarities in context, focus and methodology between the terms organisational climate and culture, the former being conceptualised in the 1960's and the latter in the 1980's. Current thinking is that they are separate but related phenomena.

No organisation is isolated from its surroundings. Attempts to develop an organisation's culture must therefore take account not only of the intentions of managers and the expectations of employees, but also of developments in the surrounding society, both nationally and internationally (Torrington, 1994: 32). The international dimension of organisational cultures and work values form the central theme in the following chapter. Its thrust is an attempt at unraveling some of the complexities underlying cross-cultural values in the work environment.

## CHAPTER 5

### CROSS-CULTURAL DIFFERENCES IN WORK VALUES: AN INTERNATIONAL PERSPECTIVE

#### 5.1 INTRODUCTION

The intensity and range of feelings expressed by culturally diverse groups on national issues indicates the importance of understanding values differences on a global scale. For instance, in attempting to establish a supranational institution, the European Community was vexed with problems of dissimilar national and regional interests among its constituent member states and regions which include, amongst others, Basques, Flemish and Scottish, each of whom assert their own ideologies (Torrington, 1994: 32). Similarly an awareness of cultural differences at an organisational level is important for effective human resources management. Managers functioning in local, national or international organisations need to understand what the underlying cultures of their organisations are, why they are like that, and how they can be effective within these cultures. They also have to be perceptive in order to identify characteristics unique to cultures and to be sensitive of their values.

Sathe (1985: 25) is of the opinion that culture influences organisational life both positively and negatively. It has a positive effect in that it facilitates organisational communication, decision making and may generate higher levels of commitment and co-operation

resulting in the efficient use of time, money and other resources. It becomes a liability when important shared beliefs and values interfere with the needs of the organisation and the people who work for it. In his view, culture influences seven basic processes of organisational life, namely co-operation, decision making, control, communication, commitment, perception, and justification of behaviour. The first three relate to cultural reality whilst the latter tend to be more abstract. The influence of culture on these processes is taken for granted because people's beliefs and values are frequently unstated and not always obvious, i.e., the basic assumptions guiding thought and action tend to operate at the preconscious level and remain outside the realm of awareness.

According to Burack and Smith (1982: 86) "organisations are the product of ownership and managerial philosophies of governance and the customs and traditions that established them. But beyond this structure of philosophy and these guidelines is the realization that people play various work and social roles in the organization". Work roles are prescribed by work procedures, rules, and job descriptions while social roles emerge from an individual's interaction with colleagues, superiors and subordinates. Individual performance, expectations and achievement of valued goals influence an employee's sense of purpose and identification with the organisation and its objectives. People differ from one another in terms of their intelligence, personality, physical make up, race, religion and cultural background.

The views of Sathe (1985) that cultures have a positive and negative

impact on life in organisations, resulting in their contribution towards either obtaining or obstructing the attainment of organisational goals suggests organisations functioning in different cultural environments are likely to function differently. An understanding of which cultural values contribute to the success or failure of companies operating locally, regionally, on a national or international basis, necessitates a cross-cultural investigation of individuals' values. The need for a cross-cultural comparison of values is further highlighted by Burack and Smith's (1982) assertion that the customs and traditions of an organisation, its employees' cultural background, amongst other factors influence management decisions.

The following discussion attempts to illustrate the impact of different cultural and value oriented backgrounds on organisational decision making, based on the application of the theoretical concepts of culture and values already outlined.

## 5.2 THE SCOPE OF CROSS-CULTURAL STUDIES

Cross-cultural analysis of values refers to determining the extent to which two or more societies or nations are different. By its nature cross-cultural analysis is comparative. The focus of cross-cultural research in organisational settings is to identify and manage psychological, social, cultural and environmental factors that influence work related behaviour.

Brislin, Lonner and Thorndike (1973: 5) propose a definition of cross-



cultural psychology by referring to it as the empirical study of "... various cultural groups who have had different experiences that lead to predictable and significant differences in behaviour". This view suggests a society may be composed of numerous subcultures whose members may behave predictably differently in different social settings due to differences in their upbringing and development.

Cronbach and Drenth's (1972: vi) definition is congruent with the views of Brislin et al (1973: 5) but is wider in scope; they state "... perhaps it has been sufficient in the past to identify cross-cultural research as research that collects data in two or more nations. But research is equally cross-cultural when it tests two distinct populations within the same nation. Even within a single community or district there may be different cultures at work, if different homes use different language patterns and teach different lifestyles".

This definition has greater applicability in a heterogeneous society like South Africa wherein different groups speak different languages, have differences in their religious beliefs, may be identified ethnically and have been socialised racially. In this regard Moorhead and Griffin (1995: 499) state national boundaries do not necessarily demarcate different cultures. A country can have profound cultural differences arising from its members living in different regions or localities.

Cross-cultural psychology is becoming an important part of almost every manager's life and is likely to become more so in the future. Managers

need to recognise the existence of similarities and differences in behaviour across cultures. In an organisation notions such as initiative and punctuality are taken for granted in the Western context, but may not even have been recognised as such among employees coming from countries where paternalism is emphasised and where parenting practise does not concern itself with time management. Westen (1996: 7) notes interest in cross-cultural psychology has increased in recent years as issues of diversity have come to the forefront in the political arena. Psychologists have had to make self-conscious evaluations of whether decades of experimental research on topics such as memory, motivation, psychological disorders, or obedience have yielded results about "people" in general or about a particular "group" of people. He asserts only cross-cultural comparisons can distinguish between psychological processes that are universal and those that are culturally specific. Cross-cultural psychology thus attempts to test psychological hypotheses in different cultures.

### 5.3 CROSS-CULTURAL DIFFERENCES IN WORK VALUES

According to Drenth and Groenendijk (1984: 1207) the greatest part of cross-cultural research in organisational psychology pertains to attitudes, needs, expectations and norms of organisation members. The research of Haire, Ghiselli and Porter (1966: 3,5) conducted on a sample of 3641 managers from 14 countries, showed differences in managers' attitudes and in assumptions underlying their practices. Specifically, areas in which differences were identified concern the capacity for leadership and initiative and in the satisfaction of needs along a

hierarchy. Of particular importance was the finding indicating there was a systematic difference in these work related values based on the clustering of countries into five groups. These are:

- . Nordic-European (Norway, Sweden, Denmark and [West] Germany).
- . Latin-European (Spain, Italy, France and Belgium).
- . Anglo-American (England and United States).
- . Developing Countries (India, Argentina and Chile).
- . Japan.

Besides the strong element of geographical influence on managements' attitudes, differences have also been identified according to similarity in language and religion and to the level of industrialised development or "modernity" in these countries. Thus, other variables such as socio economic and educational factors also play a part in shaping attitudes (Haire et al, 1966: 5, 11, 179).

The research of Heller and Wilpert (1981: 102) in 129 organisations in 8 countries with a sample of 1600 managers led them to conclude the culture-cluster thesis of Haire et al (1966) could not be supported on the grounds of differences in decision making practices in these countries. The Heller and Wilpert (1981) study sample comprised of managers from the United States, the United Kingdom, Netherlands, Germany, France, Sweden, Israel, and Spain. They found German and sometimes Spanish (Northern European) managers would have to be grouped with the Anglo-Saxons; and French managers (Latin European) together with Swedish (Northern European) would be grouped with the Dutch, in terms of hierarchical decision making. When lateral decision-making was considered, i.e. decision making with managerial colleagues on the same

level. Swedish and Dutch managers who tended to use decentralised decision methods with their subordinates came out on the centralised end of the ranking in relation to their colleagues.

Since the nature and extent of the social, economic, political, and educational development in a country determined its level of modernity, it is appropriate to clarify briefly what this term means.

Modernity is characterised by openness to new experience, while traditionalism indicates the contrary (Triandis, 1982: 89). Kumar (1988: 3) sees modernisation as a dynamic process that is continuous, long-term and open-ended. It affects a group or society in irregular and uneven ways with there always being "backward" and "peripheral" groups. Nanda (1987: 363) refers to modernisation as a process by which traditional societies move in the direction of taking on the technological and sociocultural systems characteristic of industrialised nations. These include "... advanced machine technology, industrialization of the production process, urbanization, a market economy, centralised and bureaucratic structures of political administration, a growth of nonkinship social groupings, and an attitude that favours innovation and change". Thus, the underlying characteristic of modernization is the movement of traditional societies towards following development similar to Western Europe. "Non-Western societies were not always given much choice in the matter. As formal or informal colonies of Western powers they often found themselves being 'developed' in a Western direction before they took political control of their own destinies" (Kumar, 1988: 25). Nanda (1987: 364), in his

synthesis of modernization theories, says for traditional societies to become modern, they must adopt a more open attitude toward change and must move toward achievement orientation, both of which characterise modern Western societies. The movement toward the dominant hegemony impacts on population changes, urbanisation, family collective unity, devalues religious institutions by replacing them with reason and science and creates social problems of overcrowding, pollution and environmental destruction (Kumar, 1988: 11-27). These negative characteristics related to modernity and achievement must be looked at against the gains devised from such a process. According to Tyson and York (1996: 27) the last decade has generated a radical critique of the rational approaches to the study of organisations. "Post-modernism" rejects the positivist objective approach to the study of organisations thereby denying the scientific basis of knowledge acquisition. Whilst this post-modernist approach lacks a coherent theoretical alternative it advocates the concept of the construction of social reality, which is based on the perceptions of its members.

Research reported by Dlugos and Weiermair (1981: v, vi) and Tannenbaum (1980: 281) asserts cultural variations exist in organisations and that these variations have an impact on management processes. Litterer (1973: 259) for instance has reported on the influence different cultures have on organisations. Citing the work of Richardson (1956) and Hall and Whyte (1960) he says where individual's growth and development takes place in a highly directed manner autocratic styles of leadership would be more suitable than permissive, participative styles. Likewise in societies where individuals see an order as

legitimate, purposeful and as a beneficial contribution rather than as submission to another person, a more flexible pattern of leadership would be acceptable. While it is possible for an incompatibility of organisation form and cultural pattern to exist, such a situation will only be effective after people recruited to the organisation have had a lengthy period of preparation.

Some of the more prominent long-term international cross-cultural studies of work values are now discussed.

#### 5.3.1 HOFSTEDE'S (1980, 1991) CONTRIBUTIONS

In an international study of cultural differences involving a large corporation (codenamed Hermes initially and subsequently identified as IBM) with employees in forty countries, Hofstede (1980) recognised a pattern where people in neighbouring countries in different regions of the world held similar work values on the dimensions identified. Table 5.1 extracted from Hofstede's (1980: 315) research, contrasts ten countries with maximum and minimum scores on each of four non-related work values identified through a process of factor analysis. Countries falling within the intermediate range are not listed.

TABLE 5.1 COUNTRIES OR REGIONS THAT DIFFER SHARPLY ON FOUR VALUES

	Rank	Emphasis on Power Distance and Hierarchic Inequality	Emphasis on Avoiding Uncertainty and Risk	Emphasis on Individual Rather than Collective Action	Emphasis on Masculine Rather than Feminine Behavior
10 countries or regions with the highest values scores	1 2 3 4 5 6 7 8 9 10	Philippines Mexico Venezuela India Yugoslavia Singapore Brazil France Hong Kong Colombia	Greece Portugal Belgium Japan Yugoslavia Peru Argentina Chile France Spain	USA Australia Great Britain Canada Netherlands New Zealand Italy Belgium Denmark France	Japan Austria Venezuela Italy Switzerland Mexico Ireland Great Britain Germany Colombia
20 intermediate countries or regions					
10 countries or regions with the lowest values scores	31 32 33 34 35 36 37 38 39 40	Great Britain Switzerland Finland Norway Sweden Ireland New Zealand Denmark Israel Austria	Canada USA Philippines India Great Britain Ireland Hong Kong Sweden Denmark Singapore	Yugoslavia Hong Kong Chile Thailand Singapore Taiwan Peru Pakistan Colombia Venezuela	Spain Thailand Portugal Chile Finland Yugoslavia Denmark Netherlands Norway Sweden

Source: Adapted from Miner, J.B., and Miner, M.G. (1985). Personnel and Industrial Relations: A Managerial Approach. 4th Edition. New York: Macmillan Publishing Co., p. 86;and Hofstede, G. (1980). Culture's Consequences: International Differences in Work Related Values. Beverly Hills, California: Sage Publications, p. 315.

The four value dimensions in the table are explained by Hofstede (1980: 92, 153, 213, 261) thus:

Power distance stresses superior-subordinate relationships with the acceptance by a society of the unequal distribution of power in organisations. There is acknowledgement of authority, chains of command and centralised authority structures in countries that display a high power distance. Low power distance countries are characterised by superiors and subordinates regarding one another as equal in power, less rigid management structures and more decentralization (Hofstede, 1980: 92).

Uncertainty avoidance refers to the extent to which people avoid feelings of uncertainty and ambiguous situations. Countries with high levels of uncertainty avoidance tend to have specific procedures, rules and laws to provide predictable and certain (sure) futures. Low-risk decision making and low levels of aggressiveness are typical of a people high in uncertainty avoidance. On the other hand low uncertainty avoidance level countries tend to have less formal structures in organisations (raising the level of ambiguity) and in which more risk taking activity occurs (Hofstede, 1980: 153).

Individualism refers to a state of mind in which people view themselves as individuals first. A belief in their own interests and values takes priority. They tend to fend for themselves and their families. In countries that emphasise individualism, individual initiative and achievement is valued highly. The relationship between individuals and organisations is one of independence. Countries low on individualism place a high value on the will of the group or society for their own



good as well as for social and emotional dependence, i.e., collectivism predominates. Collectivist societies value harmony whilst individualistic societies emphasise self-respect and autonomy (Hofstede, 1980: 213).

Masculinity focuses on traditionally "masculine" values of assertiveness, acquisition of material things and not caring for others. Job stress and conflict between work and family roles are typical of countries that emphasise "masculine" values. Femininity emphasises "feminine" values of affiliation, social relationships, concern for people and quality of life (Hofstede, 1980: 261).

Hofstede (1980: 315) found employees in the Scandinavian bloc (i.e., Finland, Norway, Sweden, Denmark) held similar work values. People in the South American cluster (i.e., Peru, Brazil, Argentina, Chile, Colombia) also tended to be grouped together in terms of some work values. Specifically, the Scandinavian group placed lower importance on power distance and hierarchic inequality in comparison with some South American states (Brazil, Venezuela, Colombia). Some South American countries (Peru, Argentina, Chile) on the other hand placed greater value on avoiding uncertainty and risk than most Scandinavian bloc countries.

Major differences have also been noted on a country by country comparison. Yugoslavia for instance emphasised hierarchic difference, risk avoidance, collectivism and more feminine (i.e., affiliative)

behaviour patterns while the opposite values were held by the British who showed a tendency toward reduced authority differences, higher risk taking, individualism and an emphasis on masculine (i.e., assertive) behaviour. Such similarities and differences in value systems impact on management decisions ranging from recruitment practices to selection, training, development and retirement. Jaeger (1986: 183) for instance stated organisational development (OD) interventions would be better accepted in Scandinavian countries, i.e., Denmark, Norway and Sweden because they were low on power distance, uncertainty avoidance, masculinity and medium on individualism. They fitted the guidelines for acceptance and success of OD interventions outlined by Tannenbaum and Davis more readily than do South Americans.

Given the impermanence of social psychological phenomena it is questionable whether Hofstede's (1980) findings are still relevant today. Gergen (1973: 309, 316) argues attempts to build general laws of social behaviour similar to the natural sciences appears unjustified in that social scientists are essentially engaged in a systematic account of contemporary affairs and ... as the culture of a society changes "acquired dispositions" change and "premises are often invalidated". Based on this argument Bochner and Hesketh (1994: 234-235) assert changes in societies are precipitated by contacts occurring between and within them; the former refers to individuals who travel abroad taking their own values to other countries and returning with those of the host countries, and the latter to interethnic contact within countries. These transactions transform societies from

homogenous monocultural to diverse multicultural ones.

Since 1968 when Hofstede became involved in the study of work related values his initial data base of 116 000 questionnaires collected from 40 countries between 1973 and 1978 and documented in 1980 (Hofstede, 1980: 9) has been expanded to 50 countries and 3 multicolony regions with a sample of approximately 160 000 (Hofstede, 1991: 24, 29). In the latter study Hofstede (1991: 46) reported that while power distance may have decreased worldwide (he has demonstrated a decrease in power distance scores with increased education levels in many countries), it did not necessarily mean that differences between countries had occurred. He stated "this does not mean, however, that the differences between the countries ... should necessarily have changed. Countries could all have moved to lower power distance levels without changes in their mutual ranking". He argued further by stating "I believe that the picture of national variety... with its very old historical roots, is likely to survive for a long time yet, at least for some centuries" (Hofstede, 1991: 47). He made a similar claim for individualism when he said "the deep roots of national cultures make it likely that individualism-collectivism differences, like power distance differences, will survive for a long time" (Hofstede, 1991: 77). With regard to the masculinity-femininity dimension Hofstede (1991: 105) noted "no evidence at all exists for convergence on the masculinity-femininity dimension. If at all, research comparing value shifts over a number of years shows masculine countries to have become more masculine and feminine countries more feminine, but this should not be generalised". With regard to the

uncertainty avoidance index Hofstede (1991: 136) reported a divergence, not convergence among countries. Within this index job stress had increased in all countries since 1968, whilst rule orientation and intent to stay had not changed systematically.

Hofstede (1991) seemed to be expressing the view that over a relatively short period of time, approximately 30 years since his pioneering work, the values of a society would not change dramatically and become entirely different but the prepotency of each value presently held would vary. Bochner and Hesketh (1994: 234) commented on Hofstede's (1991) review "... although national cultures in the contemporary world give the appearance of having converged, in reality this has occurred only in their superficial manifestations, such as similarities in dress, consumer products, television, movies and sport". They further comment "... the deeper underlying values, which determine the meaning people give to those activities and practices, have not changed, nor are they likely to in the foreseeable future".

In addition to the four dimensions identified by Hofstede (1980) in his earlier studies, a fifth labelled "Confucian dynamism" was identified in his more recent research (Hofstede, 1991: 164-165). He worked in collaboration with the Canadian researcher Michael Bond, (the leader of a team of 24 researchers collectively named The Chinese Culture Connection) who developed the Chinese Value Survey (CVS) questionnaire. Hofstede (1991: 161) administered this instrument (the CVS) to students (male and female) in 22 countries around the world. To this was added

the data from the initial study conducted in the People's Republic of China by the Chinese Culture Connection, thereby increasing the number of countries covered to 23.

While Hofstede's (1980) early study, leading to the identification of his four dimensions, was based on the data gleaned from the Rokeach Values Survey (RVS) and IBM's own survey data about values of people in over 50 countries, a striking similarity in values was found when the data obtained from the 23 countries on the Chinese Values Survey were analysed and compared. This occurred in spite of complete differences in questions, populations, time periods and mix of countries (Hofstede, 1991: 13, 14, 160, 162). On the power distance dimension high power distance (the need for dependence) was found to correlate with "moral discipline" (CVS), whilst the opposite pole, low power distance (independence) corresponded with adaptability and prudence (CVS). On the individualism-collectivism dimension, individualism correlated with "integration" (CVS), e.g., tolerance of others, harmony with others, being conservative, etc. Collectivism corresponded with filial piety, i.e., obedience to and financial support for parents and patriotism (CVS). On the masculinity-femininity dimension, masculinity correlated with "human-heartedness" (CVS), namely, patience, courtesy, kindness. The femininity dimension corresponded with a sense of righteousness (CVS). No corresponding values emanated on the CVS for the uncertainty avoidance dimension. However, "... a fourth dimension unrelated to anything found with Western questions" was identified from these data (CVS) which Michael Bond called "Confucian Dynamism" (Hofstede, 1991:

164). It refers to a long-term versus short-term orientation to life which is adapted from a Confucian idea of virtue versus truth. The long-term orientation is characterised by persistence (perseverance), ordering relationships by status, thrift, and having a sense of shame. The short-term orientation is characterised by personal steadiness and stability, protecting your "face", respect for tradition, and, reciprocation of greetings, favours and gifts. Long-term values are future oriented (e.g., persistence and thrift) and hence are more dynamic. Short-term values are oriented to the past and present (e.g., respect for traditions and social obligations) and hence are more static. Moorhead and Griffin (1995: 501) and Tayeb (1996: 61) noted Japan, Hong Kong, and China are highly long-term oriented. The Netherlands and Germany moderately so. The United States, Indonesia, West Africa and Russia are more short-term oriented.

### 5.3.2 TROMPENAARS' (1993) CONTRIBUTIONS

Another international study on differences in values across cultures was carried out over a 15 year period by Trompenaars with the results being reported in 1993. The research compared the values of managers from 30 companies with operations in 50 different countries. Empirical results are based on data obtained from 15 000 participants (Trompenaars, 1993: 1-2). Five value orientations most relevant to business were identified from the responses of subjects in these countries. Each value orientation is based on the responses of at least 100 managers with similar backgrounds and occupations. Trompenaars (1993: 10) also

identified an attitude to time, and an attitude to the environment, amongst different cultures.

The value orientations identified by Trompenaars (1993: 45) are:

- . Universalism versus particularism. This dimension deals with societal versus personal obligations respectively. Universalists believe what is true or real can be discovered, defined and applied everywhere. They focus on rules and fixed tangible contracts. Particularists emphasise the uniqueness of circumstances, relationships and what is right. Particularism focuses on modifying contracts according to changing circumstances as they evolve. Universalists tend to be formal, rigid and structured whilst particularists tend to be more flexible, adapting to changing circumstances. According to Trompenaars (1993: 33) most American researchers, being influenced by their cultural preferences, agreed "... universalism is a feature of modernisation per se, of more complex and developed societies. Particularism ... is a feature of smaller, largely rural communities in which everyone knows everyone personally". The implication of this type of thinking is that universalism and modern, sophisticated business practices go together and all nations might end up being better off if they resembled America more closely. This deduction is not acceptable for the reason "... cultural dilemmas need to be reconciled in a process of understanding the advantages of each cultural preference" (Trompenaars, 1993: 33).

- . Individualism versus collectivism. This dimension focuses on personal versus group goals. Individualists are concerned primarily with the self, i.e., "I" and "me", make decisions alone and assume personal responsibility. Collectivists emphasise a group identity, i.e., "we" as with a union, family, nation, corporation, religion, profession or the state (Trompenaars, 1993: 53). Collectivists make decisions by referring back to the organisation, and take joint responsibility. Individualists seek recognition for their achievements whereby they are distinguished within a group whilst collectivists seek group recognition. This dimension is similar to the individualism-collectivism dimension described by Hofstede (1980, 1991).
- . Neutral versus affective relationships. This dimension looks at the emotional orientation in groups, i.e., the ways people choose to express emotions. Affective cultures show reactions verbally or non-verbally, are facially and bodily expressive, are at ease with physical contact and raise their voice readily. Neutral cultures believe emotions must be controlled to show an opaque state do, not readily express what they think or feel, are uncomfortable with physical contact and subtle in verbal expressions. Neutral cultures consider anger, delight or intensity (exuberance) in the workplace as "unprofessional", whilst people from affective cultures regard neutral colleagues as emotionally dead or as hiding their true feelings in a deceitful way. In comparison with Hofstede's (1980, 1991) model, neutral



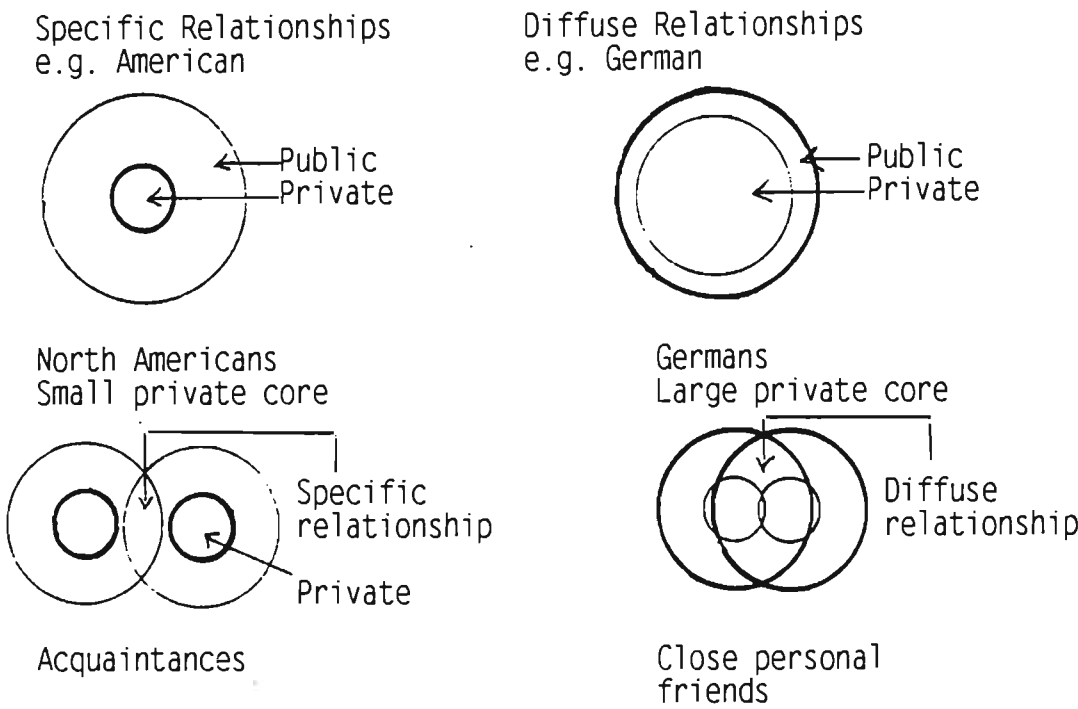
affect (the unwillingness to express emotion) is seen as a part of uncertainty avoidance. One reason for the need to manage uncertainty is a fear of the 'unknown'; this implies emotional volatility and expressiveness. Since it is only one component relative comparisons cannot be easily made (Hoecklin, 1993: 43).

Specific versus diffuse relationships. This dimension examines the degree of involvement in relationships based on individuals' levels of public and private personality. Specific cultures tend to have more "open" public space with more "closed" private space, appear direct, open and extroverted, are specific and to the point, likely to be highly mobile, keep work and private lives separate, and tend to vary their social approaches to fit circumstances. Diffuse cultures manifest contrasting characteristics to those of specific ones. According to Trompenaars (1993: 74), in more specific cultures people tended to have larger public areas and smaller private ones. They preferred to keep their private lives separate and guard them closely. In the more diffuse cultures the private "space" was larger while the public area was smaller and more carefully guarded.

According to Hoecklin (1995: 44) "while diffuse cultures may come across as cool initially, once in a more closely guarded public space, the private space is more accessible than in specific cultures. In other words, the whole individual tends to be involved in relationships in diffuse cultures". Based on the

research of Kurt Lewin on "life spaces" specific and diffuse cultures are illustrated in Figure 5.1.

FIGURE 5.1 COMPARISON BETWEEN SPECIFIC AND DIFFUSE RELATIONSHIPS



Source: Adapted from Trompenaars, F. (1993). Riding the Waves of Culture. London: The Economist Books. p. 74; and Hoecklin, L. (1995). Managing Cultural Differences - Strategies for Competitive Advantage. Wokingham, England: Addison-Wesley Publishing Co., p. 45.

North American personality structures are characterised by a small, well separated inner private layer whilst the German personality structure is characterised by a large private area separated from a relatively small public layer.

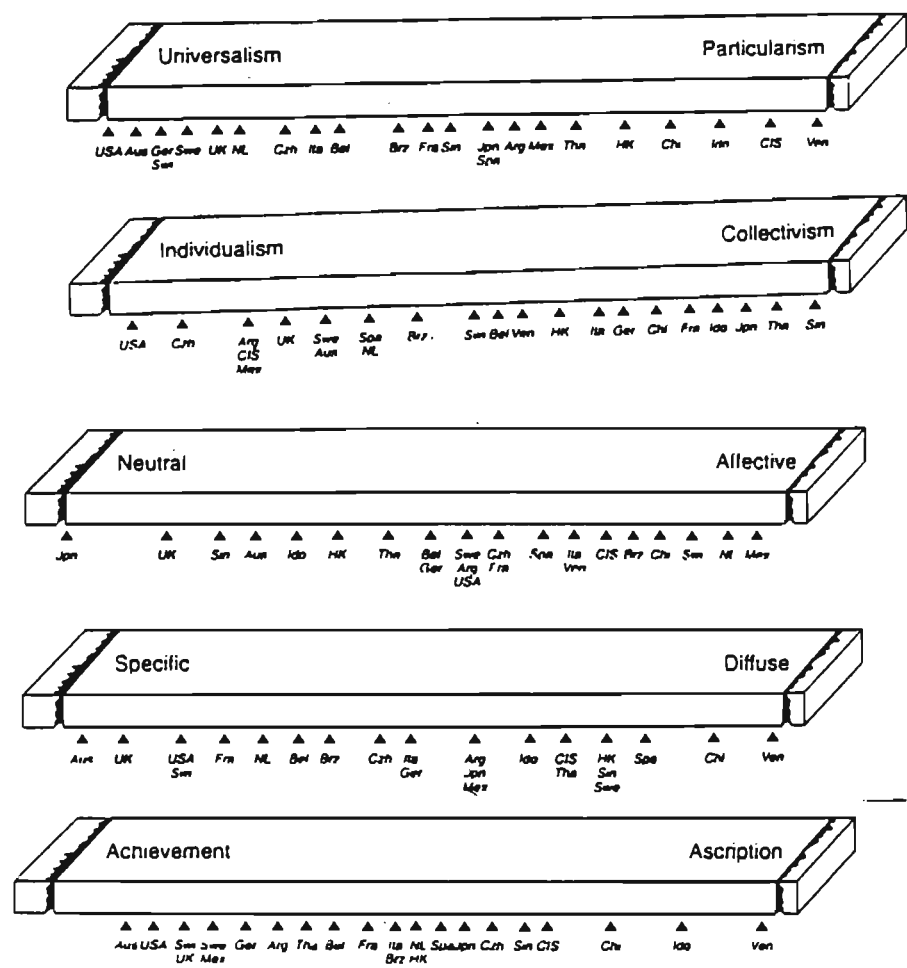
- . Achievement versus ascription. This dimension addresses the legitimization of power and status. Societies are characterised by people who assume power and status either through personal effort and competition or as a birthright, i.e., by what one does or what one is respectively. In achievement-oriented societies people are evaluated on how well they perform, with relationships being functionally specific. People are therefore instrumental in achieving their levels of success. In ascriptive cultures status and power are legitimised through nobility, age, being male, or possessing some special and unique ability. Showing respect for status assists such people to fulfil the expectations society has of them. Achievement-oriented structures justify their hierarchies on the grounds that senior people "achieve more" because of their authority while ascription-oriented structures justify their hierarchies as central to creating the power to get things done. In both cases ascription of status may consist of "... power over people and be coercive, or it may consist of power through people and be participative" (Hoecklin, 1993: 47). Whether power is over people or through people, ascription of status is intended to exercise power over people.

This dimension has no similarity or direct linkage to those identified by Hofstede (1980, 1991). However, high power distance situations may contain ascriptive characteristics, for instance "those oriented towards the masculine would be placed where the achievement orientation would flourish" (Hoecklin, 1993: 47).

Figure 5.2 shows the relative position of 23 countries along these continuums as interpreted by Hoecklin (1995: 40-42).

- . The universalism-particularism dimension shows a clear distinction of values between eastern and western countries as well as, but to a lesser extent, between countries in the north and south.
- . The individualism-collectivism dimension is characterised by western countries (both in the north and south) as being primarily individualistic, whilst mainly eastern countries reflect a collectivist culture.
- . The neutral-affective relationships dimension reflects a mix of both eastern and western countries at both ends of the scale. This indicates some eastern as well as some western countries are either bland as far as expressing emotions are concerned or highly expressive. European nations mainly lie at the middle of this continuum.
- . The specific-diffuse relationships dimension indicates western and European nations mainly value specific focused relationships, whilst primarily eastern nations prefer diffuse interaction. People who value specific relationships are likely to see those belonging to diffuse cultures as reserved and difficult to get to know. On the other hand diffuse values individuals are likely to see those with specific values as intrusive and disrespectful.

FIGURE 5.2 THE RELATIVE POSITIONS OF COUNTRIES ALONG FIVE VALUE DIMENSIONS



Trompenaars' Country Abbreviations			
Abbreviation	Country	Abbreviation	Country
ARG	Argentina	IDO	Indonesia
AUS	Austria	ITA	Italy
BEL	Belgium	JPN	Japan
BRZ	Brazil	MEX	Mexico
CHI	China	NL	Netherlands
CIS	Former Soviet Union	SIN	Singapore
CZH	Czechoslovakia	SPA	Spain
FRA	France	SWE	Sweden
GER	Germany (excluding former GDR)	SWI	Switzerland
HK	Hong Kong	THA	Thailand
		UK	United Kingdom
		USA	United States
		VEN	Venezuela

Source: Hoecklin, L. (1995). Managing Cultural Differences - Strategies for Competitive Advantage. Wokingham, England: Addison Wesley Publishing Co., pp. 40-44.

The achievement-ascription dimension identifies western nations as being primarily achievement oriented with power and status emanating from such achievement. Eastern cultures tend to be ascriptive.

Trompenaars' (1993) analysis offers a different set of dimensions from those identified by Hofstede (1980, 1991). Despite the overlap and similarities in the individualism-collectivism dimension both models contribute towards an understanding of differences in national cultures, more specifically the values held by different societies. They provide insights for managers who have to relate to people of different cultures.

#### 5.3.2.1 ATTITUDES TO TIME

According to Trompenaars (1993: 10, 107-114) different societies look at time differently, placing emphasis on either past or present achievements or on what plans they have for the future. North Americans emphasise their present achievements and their plans to "make it" in the future whilst the French value their past performance and focus less on the present and future by comparison. Besides, some cultures see time passing in a straight line, a sequence of disparate (unrelated) events whilst others think of time as moving in a circle with the past and present together with future possibilities. The British, Americans, Swedes and Dutch would fall into the former category whilst the French, Mexicans, Africans and Middle Eastern people would fall into the latter category.

Coldwell and Moerdyk (1981: 72) also state Westerners view time as a linear concept, i.e., a straight line coming out of, and going into, infinity. This continuum is divisible into portions and can be subjected to precise measurement resulting in an accurate time-sense of punctuality, scheduling and deadlines. The African view of time, is similar to the Chinese in that for them time travels in a circle and is always associated with events. (The Chinese concept of time is based on

the Buddhist philosophy that a thing comes from non-being and returns to non-being.) Coldwell and Moerdyk (1981: 72) quote Mbiti (1969) "when Africans reckon time, it is for a concrete and specific purpose, in connection with events but not just for the sake of mathematics. Since time is a composition of events, people cannot and do not reckon it in a vacuum... The day, the month, the year, one's life time or human history are all divided up or reckoned according to their specific events, for it is these that make them meaningful". Mbiti (1969) illustrates this concept by saying the rising of the sun is an event witnessed by the whole community. It therefore does not matter whether it rises at 5 am or 7 am, so long as it rises. Likewise, when one person says to another they would meet at sunrise, it does not matter whether the meeting takes place at 5 am or 7 am, so long as it is during the general period of sunrise. Time is thus meaningful at the point of the event and not at the mathematical moment.

Hellriegel, Slocum and Woodman (1998: 78) report on cultural differences in perceptions of punctuality and attitudes to time. In a comparative study involving managers in Japan, Mexico, Taiwan, and the United

States, on average United States managers would consider a colleague late for an important business meeting after about seven minutes. Managers in the other three countries are more tolerant of "tardiness" and would perceive a colleague as late only after ten to eleven minutes.

#### 5.3.2.2 ATTITUDES TO THE ENVIRONMENT

Survival of the human species has meant acting against and/or with the environment to make it less threatening and more sustaining. Thus, some societies believe they should either control nature by imposing their will on it, or go along with its laws, directions and forces. The former orientation is inner-directed whilst the latter is outer-directed reflecting either an internal or external locus of control respectively. Thus some cultures see their motives and values as being derived from within whilst others see the world as more powerful than individuals (Trompenaars, 1993: 10, 125-128). The Japanese, for instance see the Walkman (a personal, portable tape recorder) as a way of listening to music without bothering or imposing on the outside world whilst the Americans see it as a way of listening to music without being disturbed by others.

#### 5.3.3 THE HOUSE STUDY : RESEARCH IN PROGRESS (1993 -)

Booyesen (circa 1994: 1, 3) reports the School of Business Leadership of the University of South Africa has been invited to participate in a multinational study on leadership, culture and organisational practices under the leadership of Professor R.J. House of the University of



Pennsylvania, United States of America. This study aims to measure aspects of societal cultures, and the cultures and practices of organisations in which individual respondents work.

This research has been precipitated by the substantial body of cross-cultural social psychological, sociological and anthropological research which indicates many cultures do not share North American cultural values. According to Booyesen (circa 1994: 2), House (1993) notes almost 98% of available empirical evidence, based on the prevailing theories of leadership, has a North American character which:

- . Is individualistic rather than collectivist in nature,
- . Emphasises assumptions of rationality rather than ascetics, religion, or superstition,
- . Is stated in terms of individual rather than group incentives stressing follower responsibilities rather than rights,
- . Assumes hedonistic rather than altruistic motivation, and
- . Assumes centrality of work and a democratic value orientation.

It is therefore necessary to expand the knowledge base of the demands placed on leaders in cultures other than North American.

According to Booyesen (circa 1994: 7-8), to address these issues House's (1993) proposal indicates his study is designed firstly to measure seven societal and organisational dimensions of culture, viz:

- . Femininity-Masculinity,
- . Future-Present orientation,
- . High achievement orientation-Low achievement orientation,

- . Humane orientation-Impersonal orientation.
- . Individualistic orientation-Collectivist orientation.
- . Power stratification-Egalitarianism, and
- . Uncertainty avoidance-Tolerance of uncertainty.

Four of these have been included from Hofstede's (1980, 1991) theory of cultural consequences and the remaining three from his own conceptualization based on McClelland's theories of national economic development (McClelland 1958, 1961) and of human motivation (McClelland, 1985).

Secondly, House's (1993) proposal indicates lesser attributes and behaviours would be identified by including items to measure the following dimensions:

- . Future orientation.
- . Achievement motivation.
- . Humane orientation.
- . Integrity.
- . Charismatic leadership.
- . Generalised management competence.
- . Asian management style.
- . Spirituality, and
- . Diplomacy.

In addition to these, his questionnaire is to include items from Hofstede's (1980) studies to measure the following dimensions:

- . Masculinity versus femininity,
- . Individualism versus collectivism,
- . Low versus high power distance (power stratification versus egalitarianism), and
- . Low versus high uncertainty avoidance (intolerance of uncertainty).

The study commenced in 1993 and hoped to be concluded during 1997.

#### 5.3.4 McCLELLAND'S (1960, 1976) CONTRIBUTIONS

McClelland's (1976: 287-289) comparative study in the 1960's involving 34 nations showed a relationship between the level of economic development of a country and its value patterns. Countries that had maintained high levels of economic growth, such as the United States and Italy, and to some extent Turkey and Poland, were characterised by people who emphasised hard work, achievement, and social relationships that had a specific purpose in mind, for example, a business transaction, rather than a purely social interaction. Conversely, countries with low economic growth rates valued social relationships per se and placed a lower commitment on achievement. Mexico is an example of a country with such values (McClelland, 1976: 289). Countries like Belgium, Algeria, Denmark, Chile and Switzerland which cannot be classified as underdeveloped showed minimal growth although they had experienced much growth previously (McClelland, 1976: 89-95). In these countries, amongst others, the values necessary for productivity, namely

achievement, commitment and individuality were found to be lacking.

Harbison (1973) asserts the required values are not the only factor impacting on goal achievement. The level of education of a country (and hence its workforce) influences productivity. Countries such as Afghanistan, Ethiopia and Haiti lack a reasonably well educated labour pool needed for national advancement. Certain types of personnel development programmes for instance cannot be implemented without the necessary level of basic education, skills or professional training. This issue, however, may be addressed through affirmative action programmes, the injection of development capital and political stability. These strategies fall outside the scope of this study.

It is evident people in different parts of the world have varying value-based ideas of what is acceptable. These conceptions then characterise a work force. An overview of work values in several countries follows, using America as a basis for comparison.

## 5.4 STUDIES OF WORK VALUES

### 5.4.1 INDIA

Roy and Menon (1974: 87-88) compared employees in the United States of America and India across seven dimensions. In India job security and opportunity for advancement were rated highly. Sympathetic supervision and adequate personal benefits were placed low on the list. A converse

pattern was noted for American employees. These differences in work values may be attributed to the high unemployment rates on the Indian continent where obtaining a job is difficult enough. Attitude toward authority is a significant factor in that kindness and benevolence on the part of management (i.e., sympathetic supervision) appears to be a less effective way of building commitment in India than in the United States of America.

Evidence collated by Whitely and England (1980: 86) and Roy and Menon (1974) shows a punitive-paternalistic rather than authoritarian approach by Indian executives. They are of the opinion a kind of dependence-proneness coupled with authoritarianism permeates the Indian culture, which implies those in authority are likely to be accepted and policy implementation facilitated. This, however, places major responsibilities in the hands of senior executives as their decisions are unlikely to be challenged.

Singh (1990: 93), however, has found evidence to the contrary regarding senior level Indian managers who he says tended to underplay the use of power and were inclined towards a consultative or participative style of management. The general manager, however, tended to display relatively more power orientation. A typical manager also placed considerable emphasis on loyalty, belongingness and had a caring attitude. Tayeb's (1987) research comparing Indian and English cultural values and attitudes in those manufacturing firms appears to concur with many of the values and attitudes identified by Whitely and England (1980). Roy

and Menon (1974) and Singh (1990) where Tayeb (1987) found Indians to be fearful of people in positions of power, more dependent on others, submissive, more collectivistic, more clan oriented, more obedient to seniors, and caste conscious as opposed to the English who displayed contrasting tendencies (Tayeb, 1996: 55).

Using Hofstede's Values Survey Module on a sample of Indian managers drawn from the public sector and nationally and internationally owned organisations, Singh (1990: 74-75, 93-97) obtained considerably different results to those of Hofstede (1980) whose sample consisted of managers, professionals, technicians and clerical employees in one multi-national marketing organization. While Hofstede (1980) found Indian managers to be high on emphasizing power distance (i.e., stressing superior-subordinate relationships), somewhat low on avoiding uncertainty and risk (i.e., showing the tendency to accept uncertainty inherent in life and to take each day as it came), moderate in terms of stressing individualism (i.e., relationships with families, class, tribes, extended families etc.), and also moderate on emphasizing masculine behaviour (i.e., assertiveness, acquisition of material things, not caring for others), Singh (1990) obtained low scores on all four dimensions with age, education, nature of job and economic sector influencing scores. Variations in power distance were related to preferred and perceived style of the superior rather than to fear of disagreement. Differences in uncertainty avoidance are attributed to stress at work and employment stability and not to rule orientation. On individualism, differences appear to be related to the importance of co-

operative colleagues. Variations in masculinity tend to be related to co-operative colleagues and opportunities for earning and advancement.

The inconsistent pattern in the importance of the values identified is indicative of the interaction of a complex set of social forces in India. To this end Sinha and Sinha (1990: 707) are confirmatory when they state "a wide variety of values, which are divergent and seemingly contradictory, and yet true to the Indian spirit, reflect some core concerns and preferences of Indians...". The core concerns or basic Indian values and behaviour dispositions draw on religio-philosophical beliefs, cultural heritage and historical experiences. Tripathi (1990: 715) also drew a similar conclusion from his study on values in Indian organisations when he noted "Indian work organisations display a mixed set of values, characteristic of both western and non-western societies", and argued indigenous values such as familism need to be synthesised with the values of industrial democracy to make Indian organisations more effective.

From their research on social values in Indian organisations Sinha and Sinha (1990: 705-706, 712) assert the transplant of the western form of industrial organisation in post-independence India did not bring, as expected, the shift from a dependency and personalised to a contractual work relationship, and from a steeply hierarchical to an egalitarian authority structure. Instead, technological requirements and job demands at many places were seriously compromised by the socio-cultural factors leading to a soft management style which proved to be

dysfunctional. At other places the same socio-cultural factors helped develop a synergistic work culture where workers and managers worked together for higher productivity and greater viability. Socio-cultural factors include familial forces, interest groups, caste conflicts, regional and linguistic groups, class conflicts, and political and religious forces. According to Sinha and Sinha (1990: 707-711) the critical factor which made the difference between dysfunctional and effective organisations was the establishment of work as the master value, viz: "work must be done and done effectively; work is sacrosanct and not negotiable" (Sinha and Sinha, 1990: 712). Other social values play a facilitating role in establishing and realising the work values. These are:

- . Status related (status based) hierarchical systems, i.e., superior-subordinate relationships,
- . The use of power in ways that would favour some subordinates and distance others resulting in affection for the subordinate and deference for the superior, i.e., affective reciprocity,
- . The preference for personalised relationships,
- . Social networking, and
- . Collective orientation.

Tripathi (1990: 717-720) also identified work values in Indian organisations similar to those of Sinha and Sinha (1990). In most cases, however, the work values described by him are bi-polar. A description of these work values follows:

- . The meaning of work: Social class and caste, based on Hindu



philosophical texts appears to direct the value placed on work. Modernization, freedom from colonial influences and urbanization also influence attitudes to work. With reference to Sinha's (1988) research Tripathi (1990: 718) reports ability utilization, achievement and personal development to be the most important values in some organisations while values like dependency, social interaction and social relations were found to have low salience.

- . Individualism and collectivism: Tripathi (1990: 719) quotes Sinha and Varma (1987) who say Indians have a collectivistic orientation but Tripathi (1988) found 'Indians to lack team spirit, i.e., they have an individualistic orientation. With reference to achievement situations in particular Tripathi (1988) found Indian employees to be just as competitive as individuals from any Western society.
- . Attitude towards organisation: In Indian work organisations the relationship between workers and organisations is based more on loyalty, personal, altruistic and moral reasons but this situation is changing towards one of a contractual nature with the rise of trade unionism and huge amounts of overtime money paid to workers (Tripathi, 1990: 718-710).
- . Superior-subordinate relations: According to Tripathi (1990: 719) a high degree of dependence is shown by subordinates to their supervisors and because of this subordinates display a great deal

of ingratiation in respect of their supervisors. Strong coercive tactics are also used as a secondary measure to persuade employees. In bureaucratic organisation the value of dependence is associated with softer or manipulative influence techniques. However, Dwivedi (1988) found no relationship between upward mobility and any of the influence tactics including ingratiation, coercive persuasion and manipulation in Indian organisations (Tripathi, 1990: 719-720).

- . Attitude towards participative decision making: Tripathi (1990: 720) asserts "while it is true ... Indian workers display a great deal of dependence on their supervisors, it does not follow ... they do not desire participation in decision making". Studies in India show organisations do not follow the universal principle of organisational hierarchy. Workers, as compared to their first line supervisors, have greater influence in organisational functioning.
- . Performance evaluation: In Indian organisations performance evaluation is based on political considerations as well as on merit. Evaluation based on personal relationships (i.e., political influence in the organisation) is a source of a great deal of dissatisfaction. Worker preference is for rewards to be based on performance (Tripathi, 1990: 721).

The complexity of values permeating organisations based on indigenous

social systems in India provides an unpredictable work environment. Consequently the hope of making organisations more effective through the identification of a common culture or for that matter a common organisational culture becomes more difficult.

In this regard Tayeb (1996: 24) noted the difficulty in talking about an Indian culture (from a macro-level). The diverse and complex peoples of India shared certain common characteristics such as arranged marriages, fatalism, expression of emotions, extended families, and distinct role differentiation between men and women. Collectivism was a characteristic common to all Indian people and readily identified in the work organisation (on a micro level). Other work-related characteristics attributed to Indian people include resourcefulness, hard work, risk aversion and emotional dependence. The characteristics are not uniquely Indian and may be attributed to the Asian Tigers (Singapore, South Korea, Japan, Thailand and Malaysia) as well. However, it is the management of the collectivist dimension that has led to the economic success of the Asian nations in comparison with India. Japanese employees tend to regard their workplaces as their "in-group" and maintain a high degree of commitment to it whilst Indians remain highly dedicated to "in-groups" which consist of their extended family, friends, clan and caste. They tend to treat their workplace as an "out-group". The Asian Tigers have been able to build on the cultural values of their people, especially collectivism involvement, and incorporated them into their organisational culture. Instances of the integration of broader social values into the work sphere include the adoption of

quality circles (a group of people who meet regularly to develop solutions for problems relating to quality, productivity, or cost thereby promoting involvement, innovation and efficiency) at the workplace; the use of consensus decision-making which cushions employees against individual risk-taking; and having close management-subordinate relationships thereby providing an atmosphere of emotional support (Tayeb, 1996: 24-25).

#### 5.4.2 FRANCE

Research by Inzerilli (1980: 61) comparing the perceived limits of managerial authority show the French are more likely to view various uses of authority as illegitimate and beyond the point of being proper or appropriate in relation to their American counterparts. Hence it is likely the French would show resistance to the decisions of American managers working in France although these decisions may be fully acceptable in the United States. Out of seventeen dimensions investigated the French rejected the role of authority on sixteen. Some of the activities that French managers believe should be less subject to managerial authority include the ingestion of drinks at lunchtime by subordinates, the use of foul language at work, dress, the amount of time spent on family telephone calls, club membership, the quantity of drinks consumed per day, the amount of work taken home, how to supervise a secretary, the wearing of a moustache or beard and marital fidelity. While some of these activities may make little difference in running a company, they would make it more difficult to get things done. In view

of this tendency for the French to be "less receptive" to company efforts to control work behaviour based on American standards, productivity could be impaired.

The value system held by the French implies their work ethic would be less effective and competitive than their American and European counterparts. Ouchi (1981: 12), however, has drawn comparisons and concludes "over recent years, the United States has posted lower productivity improvements than France, England, or any other major European economy". This suggests American work values are not necessarily contributors to effectiveness.

Heller and Wilpert (1981) are of the opinion French managers are more apt to resort to decision-sharing and participative management approaches when dealing with subordinates. This is probably because the use of authority is not effective.

With reference to the research of Standish and Scheid (1986), Torrington (1994: 35) presented a different picture of French employees stating they had a more formal approach to management. They valued a codified accounting system, addressing individuals formally, an adherence to protocol when dealing with people in a hierarchy (e.g., via a secretary to reach a manager), and clearly defined areas of responsibility. Torrington (1994: 35) also noted the French tended to use impersonal collective nouns (e.g., "les cadres" which means framework) to describe management, that managers tended to be intellectual and aloof, and

applied rationality and logical thinking to problem-solving, and they generally concentrated managerial authority in the chief executive. Given these qualities the French may be regarded as a high power distance nation in Hofstede's (1980, 1991) terminology. The research of Hofstede (1980: 315) identified the French as such.

#### **5.4.3 JAPAN**

Ouchi and Jaeger (1978), Pucik and Hatvany (1983) and Ouchi (1981) have noted the Japanese culture is different from the American one, and for that matter from others. Essentially, Japan has a highly homogeneous society whose "social organizations are incompatible with formality, distance and contractualism. They proceed smoothly only with intimacy, subtlety and trust" (Ouchi 1981: 5-9, 93). He attributes this national homogeneity to people who have become accustomed to one another and come to espouse a common set or body of values and beliefs. Such a level of cultural agreement is unlikely to be attained in the foreseeable future in a young and heterogeneous society like the United States. Against this background it is evident the control Japanese cultural values have over people is strong. In some ways social intercourse in the form of individual expression becomes stunted because such paternalistic social systems cannot withstand internal diversity (Ouchi, 1981: 92).

Based on the cultural homogeneity of the nation and the lack of explicit or hierarchical monitoring properties the principles of social

organisation in Japan are transferred to the workplace. This extends the legitimate authority of the organisation over employees beyond the work place. In effect then, the organization is but a microcosm of the larger social order.

A comparison between American and Japanese work values reveals a distinct contrast in several areas. Japanese employees place much emphasis on job security, subordination of the individual to the group, accepting of their place in a hierarchy, they are conforming and value membership in the wider social, i.e., national family. American employees, however, hold opposite values. Figure 5.3 contrasts Japanese and American work values in their respective organisations (Ouchi, 1981: 58).

This model represents an over-simplification of values where no single organisation in Japan will display all these characteristics but would do so in different combinations. These are features managers strive toward achieving.

Tayeb's (1996: 95) assessment of how Japanese culture influenced their management styles concurs with the values and practises espoused by Ouchi (1981: 58). Tayeb (1996: 95) pointed out the cultural aspects of loyalty and obligation to the group are manifested in life-time employment; structure and order, respect for elders and obedience to seniors are manifested in the seniority principle in pay and promotion; collectivism is manifested in a work group/team approach and consensus

FIGURE 5.3            VALUES IN JAPANESE AND AMERICAN ORGANISATIONS

<u>Cultural Value</u>	<u>Japanese Organisations</u>	vs	<u>American Organisations</u>
Commitment to Employees	Lifetime Employment		Short-term Employment
Evaluation	Slow Evaluation and Promotion, Qualitative		Rapid Evaluation and Promotion, Quantitative
Careers	Non-Specialized Career Paths (Very broad)		Specialized Career Paths (Narrow)
Control	Implicit Control Mechanisms, Informal		Explicit Control Mechanisms, Formal
Decision Making	Collective Decision Making, Consensus		Individual Decision Making
Responsibility	Collective Responsibility		Individual Responsibility
Concern for People	Wholistic Concern		Segmented Concern (Narrow)

Source:        Adapted from Ouchi, W.G. (1981). Theory Z : How American Business Can Meet The American Challenge. Reading, Massachusetts: Addison-Wesley Publishing Co., p. 58; and, Moorhead, G., and Griffin, R.W. (1995): Organisational behavior: Managing People and Organizations. 4th Edition, Boston, Massachusetts: Houghton Mifflin Co., p. 448.



in decision making; the continual search for improvement and their long-term perspective (Confucianism) are manifested in total quality management and quality circles; harmony and avoidance of conflict are manifested in widespread communication in the workplace and non-confrontational industrial relations; and justice and fairness are manifested in the elimination of status symbols.

An examination of these characteristics shows they reflect the Japanese predisposition to the management of organisations, i.e., their attitude to power, ability to cope with uncertainty, information sharing, interpersonal trust, and respect for others' views.

By satisfying the cultural expectations (Ouchi, 1981; Tayeb, 1996), the management of Japanese organisations ought to be facilitated. Labour turnover for instance would be expected to be low thereby making this variable easy to control (Pucik and Hatvany, 1983: 106; Ouchi, 1981: 51, 91-92). Decisions were also likely to be easily implemented because of the emphasis on shared decision-making. The decision-making process, however, may be time consuming. Managers, in addition, could expect a high level of motivation and loyalty.

The Japanese culture values collective decision-making processes, trust, shared responsibility, wholistic social concern and security. These principles run against the views of Argyris (1964) who argued motivation in work would be maximised when each worker pursued individual goals and experienced psychological growth and independence. Close supervision influenced motivation, psychological growth, independence and freedom

negatively. Mc Gregor's (1960: 47-49) work however, offered an explanation for the success of the Japanese management values by way of his "Theory X" and "Theory Y" assumptions which contrast the traditional directive with the modern integrative goals of management.

In terms of the latter theory, i.e., "Theory Y", supervision can be supportive when the supervisor trusts workers to use their discretion in a manner consistent with the goals of the organisation. Thus the connection between a discretionary style of management and mutual trust.

Ohmae (1987: 54) has challenged the "myth" Japanese employees are naturally hardworking from production figures that show little difference in productivity between locals employed by the multinational companies, viz., Honda, Sony, Matsushita among others, in their plants in Japan, Europe, North America or Asia. Prakash Sethi, Namiki and Swanson (1984: 43) report some prominent Japanese firms do not provide lifetime employment while the smaller ones never did. Lifetime employment is the preserve of those who have been with large organisations for many years. Furthermore, some Japanese firms were putting pressure on employees to retire early in order to reduce employment costs and thereby remain competitive. These attitudes in effect seriously challenge the espoused value of showing a holistic concern for the well being of the worker. Prakash Sethi et al (1984: 43) hold the opinion that many young people in Japan are beginning to question traditional values in the face of societal and economic changes around them. Issues under review by the younger generation include decision-making by consensus which is said to discourage taking

initiative and developing imaginative ideas, compensation and promotion based on seniority which tends to overlook the contribution of specialized skills, and single company loyalty.

These challenges show traditional Japanese values are undergoing a process of transformation as some western values, namely, individualism, rapid decision-making and compensation for individual contribution, are being assimilated into their culture.

With reference to the publication of Poirson (1989), Torrington (1994: 37) noted individual autonomy was a relatively recent development in Japan arising out of European and American influences. The new role of firms seems to be slowly replacing the traditional values of conformity and group work with an emphasis on individuality and "doing your own thing". However, "... the group's superiority over the individual remains a fundamental particularity of Japanese sociability" (Torrington, 1994: 37). The views of Poirson (1989) concurred with Prakash Sethi et al (1984) in that traditional Japanese workplace values were being challenged and replaced to some extent by western values.

An aspect of East Asian values, although comprehensible to westerners but thought to be "cumbersome and peculiar" is Confucian work dynamism (The Chinese Culture Connection, 1987: 158). The Five Dragons (China, Hong Kong, Taiwan, Japan and South Korea), a cluster of East Asian countries so named because of their surprisingly fast economic growth in the past decades since 1955, had caught Western economists flat footed and with no logical explanation for their success. "By economic

criteria, Columbia should have outperformed South Korea, while the reverse was true" (Hofstede, 1991: 170). With reference to economic development Chenery and Strout (1966: 680) noted western economists had underrated the performance of Taiwan and South Korea and overrated those of India and Sri Lanka. In the 1980's Singapore, a sixth country in the East Asian bloc, exported more than India (Hofstede, 1991: 166-170).

Khan (1979: 122) had predicted the economic success of the countries of East Asia would be attributed to common cultural roots going far back into history and this cultural inheritance in the post World War 2 period would constitute a competitive advantage for successful business activity. Khan (1979: 122) postulated "both aspects of the Confucian ethic - the creation of dedicated, motivated, responsible and educated individuals and the enhanced sense of commitment, organizational identity, and loyalty to various institutions - will result in all neo-Confucian societies having at least potentially higher growth rates than other cultures".

Data reported by Hofstede (1991: 16) and the Chinese Culture Connection (1987: 150) confirmed Khan's "post-Confucian" or "neo-Confusion" hypothesis and also identified the Confucian values associated with economic growth. Confucian values having a long-term orientation include ordering relationships by status, thrift, persistence, and having a sense of shame, while those with a short term orientation include reciprocation of gifts, favours, greetings, personal steadiness, protecting your "face", and respect for tradition. These values were identified by using the Chinese Value Survey, a questionnaire designed

to overcome the Western egocentric bias problems of language and cultural, social, philosophical and religious content.

Lee's (1991: 308) study on values in Korea also points to the importance of Confucian values. He argues "... the traditional Confucian values still have a great influence on the consciousness and behaviour of the Korean people despite the fact that Korean society has been experiencing rapid change in its social structure ...". Lee (1991: 307) identified values such as harmony with others, unity, co-operation, loyalty to the firm, frugality, initiative, activeness, adaptability, patience and physical fitness among Korean managers. Many of these were also reflected in the Chinese Value Survey. Komin's (1990: 691-692, 696) research in Thai organisations also referred to key values. Among these are "face" saving, criticism avoidance (both giving and receiving), avoidance of impositions (by superiors, peers and subordinates), being obedient/respectful, and accepting of kindness (gifts, greetings, etc.) and to reciprocate. These values have a Confucian origin as may be noted when compared with the list identified by the Chinese Culture Connection (1987). Komin (1990), however, makes no specific reference to this Confucian origin.

The discussion of work values in Japanese organisations also makes no specific reference to the influence of Confucian or for that matter to any other type of philosophical, political or religious influence. Nonetheless, the impact of Confucianism can be noted from the work values of the Japanese as identified by Ouchi (1981: 58) and Tayeb (1996: 95).

A study by Slocum (1971: 89-90) of cultural differences between the United States and Mexican employees working in their respective countries for the same company showed the Mexicans placed more emphasis on self-realization, security and esteem than their American counterparts. They also reported higher levels of satisfaction of these motives.

A cross-cultural study by Zurcher (1968: 143), comparing Mexican, Mexican-American and American bank employees in the United States, has shown a greater emphasis by Mexicans on interpersonal relationships and friendships, (i.e., on social motives), than on achievement. He has referred to these interpersonal relationships and friendships as "particularism" and to bureaucratic efficiency and achievement as "universalism" (1968: 139, 143). In support of the cross-cultural research conducted by McClelland (1961) and Fayerweather (1959), Zurcher (1968: 143) has concluded Mexicans "seem to be more concerned with the maintenance of personal alliances than with bureaucratic efficiency and if forced to choose between those alternatives will choose the former".

Hofstede's (1980: 315; 1991: 53) analyses confirmed Zurcher's (1968) and Slocum's (1971) findings where collectivism was more important than individualism to Mexicans in their work values structure. A similar concurrence was identified by Hofstede (1980: 315; 1991: 80-81, 84, 113) on the security (uncertainty avoidance) and self-esteem (assertiveness masculinity/femininity) dimensions also. Hofstede (1991: 81-85) pointed

out among the Latin American countries, which include Mexico, there was a strong tendency towards earning well, recognition, advancement and challenge. With reference to power distance and inequality (status-role relationships) Mexico featured highly in that there was a high level of dependence of subordinates on their superiors (or bosses) (Hofstede, 1991: 26).

Quoting from the paper presented by Mc Gaughey, De Cieri and Dowling (1994) at the 4th Conference on International Human Resource Management, Tayeb (1996: 134-135) reported Mexican supervisors tended to be paternalistic and personal as opposed to the impersonality of business and profit maximisation generally attributed to Western business people. Promotion was often a reward for service rather than a reflection of work-related performance. Authority was vested in the "head" who took responsibility for decision making. There was a strong need for social status which was mostly gained through family connections and influence rather than concrete achievement. Mexican society as a whole functioned through relationships of power where individual rights were determined by levels of influence. In the work environment attempts were being made to minimise conflict in favour of good social relations to advance. Mexicans generally had a fatalistic approach to the future and therefore accepted events as predestined.

These studies suggest the Mexican culture stresses social relationships and a concern for people rather than the positions people hold.

The emphasis on social interaction as an end in itself rather than on

achievement suggests profits and productivity could be impaired in Mexico.

#### 5.4.5 SAUDI ARABIA

Based on Quranic injunction, the Islamic Council of Europe regards work as a virtue in light of individuals needs and necessity to establish equilibrium in their individual and social lives (Ahmad, 1975: 38-39). Qutb (1975: 255) elaborated on Islamic philosophy by saying "its most outstanding characteristic is that it establishes a unique harmony between the individual and society, between reason and intuition, between work and worship, between this world and the hereafter". According to Ali (1992: 512, 516-517) the Islamic Work Ethic is characterised by the view that work enabled people to be independent, is a source of self-respect, satisfaction and fulfilment. Peoples' success and progress on the job depended on hard work and commitment to their jobs. The value placed on working hard in life emphasised the constant struggle for actualization of ideals and on justice and generosity in the workplace. These values (i.e., actualization, justice and generosity), which are necessary for the welfare of a society, position Islam "... as a leading force advocating productive but humanistic approaches to organised work" (Ali, 1992: 517).

The Islamic Work Ethic differs from the classical Protestant Work Ethic in that Islam viewed people as free from primordial guilt and holds that engagement in economic activities is an obligation (Ali, 1992: 508). The Islamic Work Ethic thus focuses on collective consciousness,



sharing, and duties towards society. The Protestant Work Ethic, (as based on an interpretation of Max Weber's (1930) essay The Protestant Ethic and the Spirit of Capitalism) sees peoples' salvation as occurring through hard work and the denial of pleasure; to work is to pray, prosperity is a sign of God's favour. Weber contended this focus on work and prosperity was largely responsible for the development of industrial capitalism. The Calvinist view in particular seemed to encourage this attitude as it stressed strict observance of church doctrine. Protestant values encouraged both the pursuit of money and personal frugality, profits were not to be spent on luxuries but were to be ploughed back into peoples' businesses to earn more money (Goodman and Marx, 1978: 382). Since strict observance of church tenets meant one could do little with one's prosperity except reinvest, the Calvinist view tended to encourage economic expansion. The emphasis thus was more on hard work, personal competence, austerity, impersonality and individual achievement.

From an Islamic perspective individualism and personal freedom are extolled but not at the cost of society or ideals of social justice. Islam is opposed to the concept of individual freedom where people are allowed to exploit other individuals and the community only to serve their personal gain (Qutb, 1976: 256). To this end Islam has, after safeguarding the rights of the individual, imposed on them certain duties towards the community. In this way requirements of individualism and collectivism have been harmonised so that people are afforded the fullest opportunity to develop their potential and thus are enabled to employ their developed faculties in the service of the community at

large (Mawdudi, 1975: 171). In his study on Arabian managers in Saudi Arabia, Ali (1992: 507) found a moderate tendency towards individualism and a strong commitment to the Islamic Work Ethic. Accordingly, Ali's (1992: 516) findings confirmed the presence of values that are widely shared in Saudi Arabia. Any differences between the Islamic Work Ethic and individualism that may have occurred could be attributed to stronger, highly internalised values that have been adapted over a long time, such as the acceptance of gambling, adultery, career mobility and relocation, rather than to the influence of demographic (age, educational levels and tenure in the job), and organisational (size of organisation and managerial level) variables that had been investigated. Another possibility for differences between the Islamic Work Ethic and individualism may be attributed to the emphasis Islamic teaching places on human dignity, loyalty and hard work. The endorsement of these values may reflect a normative commitment to these principles. In a highly personalised society public adherence to specified norms and principles is sanctioned. Ali's (1992) findings run contrary to the myth of the absence of the Islamic Work Ethic promoted by Kristal (1991) and Ball and Mc Cullogh (1985).

Hofstede's (1991: 53) analysis placed Arab countries midway (Rank 26/27) out of 50 countries and 3 regions, thereby reflecting their relative position on his individualism index. Arab countries obtained a score of 38 out of a possible maximum of 100 for the most individualistic and 0 for the most collectivist society. The most individualistic society identified was the United States of America ranked 1 with an index score of 91. Ali's (1992: 516-517) results appear to corroborate Hofstede's

(1991: 53-54) where a moderate tendency towards individualism has been identified. Hofstede (1991: 54) nevertheless cautions "... impressionistically the Saudis within this region are even more collectivist than some other Arabs like Lebanese or Egyptians", suggesting the Saudi score taken independently could be lower on the individualism scale. Hofstede's results show "... collectivism is the rule in our world, and individualism the exception" (1991: 54).

#### 4.5.5 THE SITUATION IN SOUTH AFRICA

The election of a new democratic government in April 1994 was a major event in South Africa's history impacting on political, social and economic reform in the country. These changes have influenced socio-political transition, but this watershed event's repercussions have not been immediate (Finnemore, 1997: 37). Against a background where not much change has taken place in cultural values, an historical evaluation of work values in South African organisations is presented.

A survey of the literature revealed a paucity of research on differences in work related values amongst the different population groups in South Africa. In view of this an attempt is made to synthesize views from some of the more readily available publications. Kriek, Hurst and Charoux (1994: 22) allude to the problem of a paucity of research in South Africa by referring to discriminatory practices on a racial basis, particularly in selection procedures. Furthermore they emphasised findings from research conducted in the United States cannot be assumed to be valid under South African conditions.

South Africa is a heterogeneous society comprising Blacks, Whites, Coloureds and Indians (also referred to as Asians). Table 5.2 gives the Republic of South Africa Central Statistical Service (1988: 1.4, 1.6 and 1.7) population figures of South Africa on 5 March 1985 together with estimates by the Human Sciences Research Council (HSRC) for 1995.

The data given by the Central Statistical Service do not include an adjustment for underenumeration. According to a study by the Human Sciences Research Council in conjunction with the Central Statistical Service, the official compiler of population and other statistics in the Republic of South Africa, the rates of underenumeration for the various population groups in 1985 were 5.5% for Whites, 3.5% for Coloureds, 6.5% for Indians (Asians) and 20.4% for Blacks (South Africa 1989-1990: 80). The figures in Table 5.2 represent data gleaned from the last official population census up to that point in time, i.e., 1988. The census separated populations from the former self-governing TBVC states namely Transkei, Bophutatswana, Venda and Ciskei, which since 1994 have been re-incorporated into the Republic of South Africa.

TABLE 5.2                      TOTAL POPULATION OF THE REPUBLIC OF SOUTH AFRICA IN 1985 WITH ESTIMATES FOR 1995  
(FIGURES IN MILLIONS)

Population Group	RSA			[Now defunct] Self governing National States		Total	
	Recorded	HSRC Estimate		Recorded 1985	HSRC Estimate 1985	Recorded	Estimate
	1985	1985	1995			1985	1985
White	4.569	4.837	5.517	0.006	-	4.575	4.837
Coloured	2.833	2.936	3.348	0.006	-	2.839	2.936
Indian/Asian	.821	.879	1.041	0.003	-	.824	.879
Black	15.163	19.052	23.197	6.875	8.095	22.038	27.147
Total	23.386	27.704	33.103	6.890	8.095	30.276	35.799

Source:            Central Statistical Service (1988). South African Statistics 1988. Pretoria: Government Printer, pp. 1.4, 1.6 and 1.7.

Gerber et al (1995: 541) cite Barker (1992: 27), who estimates the population of the Republic of South Africa in 1995 with growth trends up to 2010 is as presented in Table 5.3. These projections include the former TBVC states.

TABLE 5.3                    TOTAL ESTIMATED POPULATION IN SOUTH AFRICA (MILLIONS)  
WITH GROWTH TRENDS

Population Group	1995	2000	2010
White	5.17	5.31	5.53
Coloured	3.53	3.80	4.27
Indian/Asian	1.03	1.10	1.20
Blacks	35.29	40.97	53.38
Total	45.10	51.17	64.38

Source:        Barker, F.S. (1992).    The South African Labour Market.  
Pretoria: Van Schaik quoted by Gerber, P.D., Nel, P.S., and  
Van Dyk, P.S. (1995).    Human Resources Management.    3rd  
Edition.    Halfway House: Southern Book Publishers, p. 541.

The Central Statistical Service's October Household Survey of 1994 provided the following breakdown of the South African population by race (Table 5.4):

TABLE 5.4                      TOTAL ESTIMATED POPULATION (MILLIONS) IN SOUTH AFRICA  
IN 1994 BY RACE

Population Group	Number	%
Black/African	31.00	76.13
Coloured	3.42	8.54
Indian/Asian	1.03	2.56
White	5.19	12.77
Total	40.64	100.00

Source:     South African Survey 1995/1996 (1996).     South African  
Institute of Race Relations: Johannesburg, pp. 7-8.

While there are differences in the 1994 and 1995 population estimates in the three tables the consistent pattern that emerges from these statistics indicates the Black population represents the largest. The Black culture and value system would therefore be expected to constitute the dominant orientation in South Africa. This, however, is not the case but is superimposed by White Western value systems. This anomalous situation has arisen through the historical subjugation of Blacks by a minority White ruling class. In over simplified terms, Whites obtained a position of power by winning conflicts against Blacks, these conflicts being a direct consequence of the colonisation policies of Holland and Britain, through the use of technologically superior provisions during combat and through skilful negotiations.

Historical developments over the past century have led to the assimilation of Blacks into the White-dominated modern societal system

but on a racially differentiated basis. This has had an effect on the values of Blacks as well as on the values of others at work and in general societal functioning. Research by Orpen (1978: 99, 101, 110) on work related values of "modern" Western oriented Black employees on the one hand and their "traditional" counterparts on the other showed the former accepted the tenets of the secular Protestant Work Ethic significantly more than the tribal oriented Black employees.

For the purposes of this study "Blacks" refers to the indigenous African while the expression "blacks" refers to people of colour, namely, the group consisting of Africans, Coloureds and Indians as a whole, i.e., people other than Whites.

In her study on the modern Black (African) elite in South Africa, Dreyer (1989: 63), through a content analysis of interview protocols, identified three "Western cultural values" which, upon internalization, related to their achievements. These are dedication and hard work, commitment and loyalty, and exploitation of opportunities. She also identified education as a value among the elite (Dreyer, 1989: 24-27, 159). Dreyer (1989: 8) referred to the African elite of South Africa as "... the African incumbents of functionally important positions in various institutional sectors", where, their elite status was acquired through achievement in various sectors, leading to their becoming opinion leaders in the broader Black community. The sectors are business, religion, the professions and community life (Dreyer, 1989: 10, 51).



In her study of work related values in South African organisations, based on a sample of Black and White males and females, the following sets of values were identified by Godsell (1983: 75-76, 93-94) from structured and open-ended questions.

**TABLE 5.5                      WORK RELATED VALUES IN SOUTH AFRICAN ORGANISATIONS**

Black Males	Black Females	White Males	White Females
challenging work	challenging work	challenging work	challenging work
growth and development	growth and development	growth and development	growth and development
financial security	financial security	-	-
-	-	-	satisfaction
-	-	-	independence
-	-	advancement	advancement
-	-	-	interesting work
-	good working conditions	-	-
-	-	competence	competence
-	-	-	justice
-	-	enjoyable work	enjoyable work
-	-	-	pride (in work)
-	-	reward	reward
helping others	-	-	-
friendship	-	-	-
sharing with others	-	-	-

Source:            Compiled from: Godsell, G. (1983). Work Value Differences in South African Organisations : A Study and Some Conclusions. CSIR Special Report PERS 359. Johannesburg: NIPR, pp. 75-76, 93-94.

Table 5.5 shows both unique and common values exist across the groups investigated. Challenging work, and growth and development are values prevailing amongst Black and White males and females whilst other values are more race and gender specific. Advancement and competence for instance were valued by White males and females but not by Blacks. These values are individualistically oriented and focus on personal achievements. Such a pattern did not emerge for either Black males or females. However, a theme that emerged for Black males was the concept of togetherness, i.e., "ubuntu" or "humaneness" as exemplified by the values of sharing with others, friendship, and helping others (Godsell, 1983: 100). Personal growth and development occurred within these parameters.

According to Khoza (1994, p. 122-123) "ubuntu is a concept that brings to the fore images of supportiveness, cooperation, and solidarity; i.e., communalism. It is the basis of a social contract that stems from but transcends the narrow confines of the nuclear family to the extended kinship network, the community". He goes on to say "ubuntu as an orientation to life is opposed to individualism and insensitive competitiveness. Neither is it comfortable with collectivism where collectivism stresses the importance of the social unit to the point of depersonalising the individual. At the same time it places great importance on working for the common good...". This philosophy is best encapsulated in the Xhosa idiomatic expression "umntu ngumntu ngabanye abantu" which, in English, means "a person only becomes a person through other persons" (Adonisi, 1994: 311). The ubuntu concept thus provided for the values of creative co-operation, empathetic communication, and

team work. Within this context Lessem (1994: 113) asserts ubuntu has the potential to bridge the divide between people of the north and the south, and between individualism and communalism. Koopman (1994: 69) stated the ubuntu-based value system emphasised respect for the elder, the extended family, an inclination to focus on morals rather than on roles and functions, and external loci of control. These broad social values formed the boundaries of the personal aspirations, expectations and the nature of human relationships among the majority of employees at the workplace. Hence, in order to manage South African organisations, employers would have to take heed of these values and adopt an inclusivist African perspective rather than an exclusivist first-world approach.

Coldwell and Moerdyk (1981: 75) stated Black managers are confronted by a dilemma caused by two contrasting world views that exist together. "While on the one hand most of them believe in 'ubuntu' and the importance of being part of a community, on the other hand many feel that the materialistic competitiveness and self-assertive individualism which characterises Western society is unavoidable if Blacks wish to progress inside the present social system". They therefore claimed this constant struggle between dissonant cultural paradigms going on in the minds of many Blacks had a negative affect on Black managerial performance.

Based on the research of Coldwell and Moerdyk (1981) and Godsell (1983), Charoux (1986: 6) holds the opinion that differences in cultural values between Whites and Blacks exerted an influence on managerial

performance.

Human and Hofmeyr (1985: 17) expressed the view the cultural background among other factors like inferior education, being discriminated against racially, and the marginal or "fringe" status of the Black manager influenced his position in the work situation in that he underperformed in relation to his White counterparts. With reference to cultural background, Human and Hofmeyr (1985: 18) assert "... black people lack the necessary entrepreneurial attitude or ethic, as well as the required ambition, initiative and reliability, to make a success of a career in the business world. Whereas whites are reared in a culture geared for the profit-motive, to ambition and to success, the 'black' environment stresses sharing, 'ubuntu' and being part of the community". It is evident from these work values Blacks show a preference for collective action, focusing more on group accomplishment and affiliation than on individual achievement. An explanation for this sharing tendency is the possibility a greater degree of security may be obtained from collective responsibility.

The communal or collective trend identified above is supported by the writings of Damachi (1978: 110) on African work values. He stated "... the Western world of work... stresses individualism, achievement and universalistic practices. The African world of work, on the other hand, emphasises collective achievement, esprit de corps, and relies a great deal on particularism" (Damachi, 1978: 110).

A confounding factor influencing a Black managers' work values in South

Africa is they often do not know where they stand in relation to their role expectations. They have divided loyalties in that they are on equal grounds with White colleagues in the work place but are members of the discriminated against society after work, and also dependent on this Black society for friendship and leisure. Black managers have to identify with the privileged class at work but not thereafter, "has he broken through the oppression barrier or has he 'sold out' to the whites? In view of this unenviable position, there is small wonder that some black managers underperform; that they lack assertiveness; that they display tendencies toward affiliation; that they are tense and often dissatisfied" (Human and Hofmeyr, 1985: 21 & 22). The sentiments expressed by Human and Hofmeyr (1985) are symptomatic of a basic insecurity and ambivalence amongst Black managers.

The cultural argument must be used judiciously in attempting to explain the differences in Black managers' work values with those of Whites. Variables other than purely "cultural" ones need investigation. This is because on the one hand many Black managers have grown up in urban townships and have had daily contact with the western world. Consequently they are expected to have assimilated western values and ought to have manifested more similarity than diversity. Their conformity with traditional values is likely to be situational, depending on whether the managers found themselves in a rural or urbanised environment wherein they would adapt and display appropriate behaviours. "Similarly, affiliative tendencies might result as much from the stresses of his fringe position in the white organisation as from the cultural background from which he has emerged" (Human and

Hofmeyr, 1985: 19). Whilst the latter argument relating to the Black managers' fringe position attempts to justify differences in work values to those of Whites, the former, relating to daily contact, does not.

These arguments suggest a complex set of factors impinge on the formation of Black managers' work values. For example, the cross-cultural research of Peck, Manaster, Borich, Angelini, Diaz Guerrero and Kubo (1976: 363) on acculturation concluded acculturation did not occur or progress along a linear gradient as a matter of course whereby the values of a "new" culture would be acquired by members of another who migrated to it. They state "the 'new' values of the migrants appear to reflect the present realities of career opportunities and the prevailing economic mood of the new society; but these presumed 'shifts' do not appear to happen as a series of increasingly close approximations to the 'new' society's values. The 'melting-pot' does not dissolve the partially unique value patterns of migrants, even after several generations in a new society". The conclusions of Peck et al (1976) are relevant to the present study where they relate to cultures in transition, i.e., the assimilation of White peoples' values by Blacks and vice-versa, a move from an existing to another order of values.

In a recent cross-cultural analysis of work values and moral reasoning between White and Black human resources management students, considered to be representative of Western and African worldviews respectively, Hugo and Van Vuuren (1996: 12, 16) reported significant differences between these cultural groups with regard to their work values and moral reasoning. Moral reasoning involves standards by which behaviour is

judged right or wrong in a relational context, for example, performance evaluation. Differences in the overall pattern of moral reasoning between Black and White respondents may be attributed to the level of formal education, which is a factor in the development of moral reasoning. Black respondents in the sample were predominantly undergraduates whilst Whites were post-graduates. Moral development is deemed to be a structural concept and is thus not culturally bound. With reference to work values Black respondents placed more emphasis on development and growth, on participation and involvement, and on collectivity than White respondents. The power distance work value showed no statistically significant difference between the groups. Blacks' emphasis on development and growth was attributed to the opportunities offered by affirmative action programmes making them more aware of the need to develop and equip themselves to utilise the opportunities offered. The stronger need by Black respondents for participation and involvement than Whites is attributed to Black exclusion from participation in management and decision-making in the past, which contributed to an awareness of democratisation and consensus decision-making. The stronger preference for collectivity by Black respondents may be attributed to the concept of "ubuntu" or "humaneness" which emphasises the importance of belonging to a community, i.e., a collective, amongst African people. The equal emphasis placed by both groups on the work value of power distance suggests both groups accepted there was an unequal distribution of power in the hierarchies of institutions and organisations. This finding is consistent with Hofstede's (1980: 315; 1991: 26), suggesting a relatively large power distance exists in South Africa. Biesheuvel (1984, p. 95) acknowledged

there was an unequal distribution of power in South Africa but that the difference reported by Hofstede (1980) was inaccurate: "South Africa comes out with a much lower actual than predicted PDI [Power Distance Index in Hofstede's 1980 study]. This was to be expected in view of the dual nature of our economy and society and as the Hermes [Code name for the IBM Corporation] employees are most unlikely to have been representative of our population considered as a whole".

The highly abnormal social situation in South Africa in which racial and other forms of discrimination had been legalised has led to discrimination evolving and entrenching itself as a value not only in the broader South African society but also as a work related value. The degree of emphasis placed on it, whether overt or covert, conscious or unconscious is reflected in numerous ways. For instance, recruitment based on advertisements placed in newspapers and magazines that are read primarily by Whites with little or no cognisance of the fact that not many Blacks read such newspapers is an example of unconscious or even covert discrimination. Using assessment instruments that are not culture fair and also psychological tests with norms and cut-off values standardised on white samples for the selection of Blacks is another form of discrimination.

Discrimination is an inherent characteristic of South African society. The steady repeal of discriminatory legislation such as the Group Areas Act, The Separate Amenities Act, The Industrial Conciliation Act (which promoted job-reservation and prevented Blacks from organizing into trade unions), amongst others, has levelled the field theoretically, creating



the perception that equal opportunity exists for all. This, however, is not the case as in reality Blacks in general have poorer education which in effect puts them in a disadvantaged position from the outset. Being less well educated in comparison even with Indians/Asians and Coloureds, Blacks are unable to compete fairly and are likely to experience difficulty with language and communication, reinforcing the impression that they are inferior. The issue of discrimination is further compounded by reserved or guarded integration or none at all of Blacks into organisations and into positions of effective power or control. Unless there is a fundamental shift in attitudes, the emphasis of business and society at large is likely to be the maintenance of the status quo. Based on the organisational socialization model of Schein (1978: 36-39), Charoux (1986: 126-134) argued Blacks must be integrated into organisations not only in terms of their upward, i.e., hierarchical mobility but also be accepted in the subtle "inner circle" of decision-making wherein they become trusted members and are let into the "secrets" of the organisation (Schein, 1978: 38). In other words Black managers must be allowed to transgress informal boundaries.

Strategies to address the issues of improving the chances of upward mobility and to enhance the skill level of Blacks have been labelled inter alia Black Advancement, Equal Opportunity Employment, Affirmative Action, Integrative Manpower Development, Black Empowerment. While these strategies may have noble intentions they are labelled as paternalistic and racist by Blacks and as discrimination in reverse, tokenism and also racism by Whites. Browning (1989: 71-72) cautions against legislation entrenching Black advancement programmes. Based on

American experiences Blacks ended up being worse off, after an initial improvement, because employer prejudices were aggravated and hence less inclined to employ "protected" people. He suggested the incorporation of transitional clauses which must be temporary to move from the present racially discriminatory set-up to a new non-racial environment with some protection for Blacks against Whites to redress the imbalances created by past policies and practices, but that care must be taken not to create a dependency mentality.

With reference to the economic system in the United States of America, Timmons (1971: 82) commented "... Blacks do not control a 'piece of the action' commensurate with their numbers and their potential. Whilst financial and technical assistance programmes have been implemented, most focus on training blacks to be better employees. What is needed is a more long-term approach, namely, the creation of more Black employers".

Timmons (1971: 92) was of the opinion if the fundamental causes of poverty and economic stagnation were to be addressed the human resources that exist within urban and rural poverty areas must be developed. A "catalyst" for change, however, was required, as he found in his studies promoting Black capitalism, the change agent being an entrepreneurial training programme. The missing link at the crucial first stage of the process of change - "the will and the commitment" to develop was the key to self-determination, self-respect and economic equality.

With this in mind it may be deduced that the catalysts for change in

South Africa, viz., the programmes designed to address past injustices in the social and economic systems, including Equal Employment Opportunities and Affirmative Action, will only yield positive outcomes if those affected by such programmes seek to benefit from them. Ethical issues such as the moral correctness of using psychological techniques to change another person's behaviour, racial issues such as using "White men's solutions" for "Black men's problems", delusions into believing that equality could be bought and short-term gains would alter the structural nature of the social, political and economic systems, were intervening factors that had to be considered carefully.

The establishment of a democratic government in South Africa is bound to have serious implications on current management practices. The new South African constitution which includes a Bill of Rights outlaws discrimination, sanctions affirmative action and employment equity. Implicit in such legislative changes has been the need to transform the values of employers and employees, so that fairness and equality on the basis of race, religion and gender have become paramount. Whilst the values enshrined in the Constitution are noble and theoretical in nature, it would take time for these to be realised. Gerber et al (1995: 191) note "it must be accepted that the promotion of equality is not a short-term strategy, but an ideal that can only be realised over a long period". Whilst the implementation of proactive strategies to address historical imbalances at the workplace would take time and the realisation of their results even longer, the realities of the South African social, political and economic environment must be taken into account. These realities include the high levels of unemployment and

violence, shortages of highly skilled labour, unacceptably low levels of education, illiteracy (particularly among the Blacks), and comparatively low levels of productivity in relation to other developing nations such as Korea and Singapore. Consequently decision makers should not be lulled into a sense of complacency in the implementation of values change strategies.

Gerber et al (1995: 199) were supportive of Ferndale's (1993: 27) emphasis on the importance for organisations to be transformed so they reflect the diverse nature of the values, norms, needs and aspirations of its workforce. With reference to the situation in South Africa they noted the attitudes and values of employees must be reformed so they accept change and realise diversity is an advantage. "Apartheid has had a deep and adverse effect on people, through which thoughtless racial bias has become the norm among most whites. This attitude whether unknowing and subtle or intentional and aggressive, must be eliminated. What is more, many whites have become accustomed to the privileges of apartheid" (Gerber et al, 1995: 200). Affirmative action in the work environment is designed to address these discriminatory cultural values and norms.

In his discourse on Value-Centred Leadership which involved "... a full-blown cultural and structural transformation of the organisation" Nel (1994: 124-125, 133-136) expressed the view that for South Africa to become a world-class player all employees needed to share a common vision and value system which united them within the organisation. In modern organisations even simple processes required the skills of a

variety of people. Harnessing these diverse skills would ensure the fulfilment of an organisation's objective. He thus alluded to there being unity in diversity.

According to Nel (1994: 136-137), from an organisation's perspective, "failure to recognise, practise and praise diversity is in itself an endorsement of discrimination". An all-White male board of directors for instance was a covert statement by the organisation of the belief that women and Blacks were not good enough or had little to contribute. Whilst this may not be an overt expression of discrimination it subtly reinforced the "type seeking type" behaviour in which the prevailing dominant type tended to overlook the contributions of those who did not belong. Hence, not recognising and not practising diversity may be regarded as a discriminatory practise. In multi-ethnic or multi-cultural societies one often found specific levels within organisations dominated by one group of people or another belonging to a fairly homogenous background. "Thus, in many Western-orientated organisations, white males dominate the managerial positions, women dominate the secretarial and clerical ranks, whilst most people of darker skin colour - black Africans and Americans, Hispanics, Arabs, Indians, and people of mixed heritage - tend to fill the lower ranks. Regardless of supposed progress in eradicating physical racism and discrimination, it remains superficial if the structures that effectively have ownership and control over decision-making remain the preserve of only certain races, genders or classes" (Nel, 1994: 137). The decision-making process in an organisation cannot honestly include the opinions, contributions and aspirations of its people if it is structured

according to race, gender, class, rank, or type of work. If this is the case, claims of fairness from members belonging to the exclusive decision-making structure are either naive or a denial of reality.

The exposition thus far has detailed differences in work values between Blacks and Whites only. Researchers in South Africa have tended not to focus on the Indians/Asians and Coloured racial groups. Reasons for their exclusion from comparative studies are not clear but the following are some proposals:

- . Indians and Coloureds form an insignificant to very small component of the South African managerial sector.
- . Assumptions exist that they have discarded more and more of their traditional lifestyle and/or have adopted Western value systems, primarily those of the dominant White group, to the point of being identical.
- . They have had closer but not necessarily longer contact, in terms of generations, with Western production techniques, urbanisation, and industrialisation thereby having internalised Western values from White settlers, their offspring and entrepreneurs. and
- . There exist more readily available Black samples for research to be conducted in industry.

In light of this exclusion of Indians from cross-cultural studies in the work place it seems appropriate to lend some perspective on their broad

values and value systems.

The forefathers of present day South African Indians arrived in Natal as indentured labourers from India between 1860 and 1911 and another group, consisting of the merchant class arrived in South Africa from about 1890 onwards. A steady stream of men, women and children arrived each year until the scheme was stopped by Indian authorities in 1911. A total of 152 184 Indian immigrants arrived in South Africa between the period 1860-1911 (Brain, 1983: 4; Jithoo, 1970: 11, 18). There is no doubt they brought with them a value system quite different from that of the indigenous/native Black and the colonial ruling class at that time. Despite changes in values that would have taken place over time through the processes of acculturation, enculturation and the impact of ethnocentric practices by the dominant cultures, there are likely to be some values unique to the Indian sub-culture in the context of the wider South Africa.

Brain (1983: xvi-xvii) made reference to religion, adherence to a caste system, frugality, industriousness and the need for political representation as some factors affecting the lives of the early Indian settlers. During the 1930's emphasis on education, greater than held previously, and the desire to acquire fixed property amongst the affluent, became important values (Singh, 1990: 154-157). From a management perspective Harilal (1991: 266, 294) observed the Indian trader historically emphasised astuteness, thrift, industriousness, caste and kinship ties as important factors for success in business.

De Bruyn (1985: 39-41) identified several values that permeate the Indian culture in South Africa. Whilst education is still valued, its traditional position as the preserve of the male has been eroded by pressing economic realities, the need for financial independence of a family and the need to satisfy the aspirations of their children. In this sense the extended family system was being eroded and the nuclear one gaining prominence. To this end, individual expression, less authoritarian relationships and the pursuance of one's own aspirations are superseding the traditionally passive position of individuals, particularly that of women who are increasingly entering the labour market to fulfil their aspirations.

Chetty (1983: 8-9, 12-13) demonstrated statistically the increasing numbers of Indian women who had entered the workforce since 1904. Reasons cited for this trend include economic factors, the adoption of Western values, inadequate land to continue in agriculture, increased urbanisation and higher educational standards. This changing trend concurs with the views of De Bruyn (1985) expressed earlier and confirms the Indian woman is gradually emancipating herself from traditional values.

With reference to the Indian family as an institution, Schoombie and Mantzaris (1988: 171-172) identified family solidarity, respect for elders and male dominance as accepted values. Younger people accepted Westernisation whilst the older ones did not, interreligious marriages were becoming acceptable and the practical need for women to find employment was recognised but not generally sanctioned.



In light of the above it is evident the South African Indian community is in a state of flux. Its traditional value systems are being eroded by the pressures of Westernization. Whilst the older generation still clung to tradition, economic and social pressures were necessitating changes.

## 5.5 SUMMARY

Organisations are influenced by the cultural values of societies within which they function. Work roles and social roles are influenced by philosophies valued by management and the customs and traditions that established them. Cross-cultural studies attempt to compare values and traditions between and among societies, although there is no consensus on its definition.

International studies show there are differences in work related values throughout the world. Although differences exist in various countries those that are clustered together regionally show similar patterns. The general pattern emerging from the research of Haire, Ghiselli, and Porter (1966), Hofstede (1980, 1991) and Trompenaars (1993) confirms there is some similarity in work values among countries grouped together geographically. Their studies also show disparate values in geographically dispersed countries.

Literature on national studies which include India, France, Japan, Mexico, Saudi Arabia and South Africa shows different countries have their own unique value systems. There are, however, common elements

such as the value placed on individual achievement, which is common to most Western nations and collectivist achievement amongst Eastern nations. Changes in values have also been reported due to the assimilation of values from dominant cultures. The homogeneity of a population and the level of development of a nation also plays a significant role in the value system of a country as is evident from the research of Ouchi (1981) and McClelland (1961).

A changed political philosophy, since the transition to a democratic South Africa in 1994 has pressured employers and employees to review their operating practices and change toward values enshrined in the Constitution which guarantees racial, religious and gender equality. Whilst some dominant values have been identified amongst Black and White employees working in South African organisations (collectivism and individual achievement respectively), research has tended to exclude Indians and Coloureds. In general the little research that is available shows Indians hold traditional and conservative values.

The literature reviewed thus far shows individuals, cultures and societies have unique sets of values which provide meaning for their existence. In this regard Robbins (1998: 133) notes values are important to the study of behaviour in organisations because they lay the foundations for understanding motivation. Values generally influence attitudes and behaviour, hence people either singularly or as a collective aspire towards attaining goals they consider desirable (Robbins, 1998: 132-133). Because individuals constitute societies and represent their societal and cultural values, it is necessary to gain

an understanding of the processes that drive individuals to action, i.e., to decipher the forces that cause people to achieve. An examination of people's achievement needs and motives in the work sphere, with references to cultural differences, is therefore warranted.

## CHAPTER 6

### MOTIVATION AND ACHIEVEMENT NEEDS

#### 6.1 INTRODUCTION

Individuals generally become aware of their needs and motivations through biological, developmental and social learning processes. An understanding of the achievement needs and motives of people in the work environment occurs as a result of their interaction with peers, superiors, subordinates and others (Jackson; 1993: 83).

In culturally heterogeneous societies members have to interact with people of different persuasions. With specific reference to the motives of people across cultures Schermerhorn et al (1997: 87) note "although it can be said with confidence ... worker motivation is a universal concern, the determinants of motivation and the best ways to deal with it are likely to vary considerably". The assertion being made is people from different cultures are driven by their respective needs and value systems. Individuals' values have strong cultural ties which are an important underlying element of motivation as has been pointed out by Robbins (1998: 133).

The relationship between values and motivation can best be described through an example of changes in the things people desire. In the North American work environment employees who entered the job market a generation ago aspired towards the satisfaction of traditional personal

goals which include, amongst others, earning more money, pursuing opportunities for advancement, seeking security and pursuing challenging work. These goals have changed among the present generation towards, amongst others, more leisure and family time, early retirement, and rejecting early promotions coupled with relocations for a better quality of life by remaining in existing positions (Moorhead and Griffin, 1995: 77). These differences reflect peoples' values have changed and they are driven by different motives. The amount of energy they expend towards achieving their objectives represents the extent to which they value their goals.

Before the concepts of needs and motives are examined it is necessary to emphasise what proves to be motivational in one culture may not in another. In this regard, Hofstede's (1984, 1991) research revealed Americans are motivated by individual rewards mirroring their highly individualistic culture whilst the Japanese value group rewards reflecting their highly collectivistic culture. In a similar vein Trompenaars (1993) identified Spain, Poland and the United States as highly specific cultures emphasising a focussed, narrow involvement whilst India, Great Britain and Egypt are seen as diffuse cultures emphasising involvement with the whole person. An awareness of and sensitivity to cultural differences would lead to cautious inferences being made about the motives of individuals from behavioural observations.

From a universalistic position, when people say "I need ...", or "I want ...", or "I am motivated to do ...", their reasons for needing or

wanting something may be varied. At times they may even experience difficulty in expressing their needs. Much ambiguity surrounds discussions of human motivation related to work and there are no clear-cut practices for motivating people. "To complicate things, any 'understanding' of human motivation usually needs to be qualified by platitudinous statements such as ... motivation is complex and highly individual", say Mc Cormick and Tiffin (1975: 293). In their attempts to explain this need - motive - behaviour relationship researchers have proposed numerous descriptions and theories. The challenges facing managers range from identifying what abled and disabled, homosexuals and heterosexuals, people of colour and white, young and old, men and women, want from their work. Addressing these issues becomes even more complex in multi-cultural workforces. Managers must be able to understand these differences and identify the rewards employees value. Interest in motivating workers by coming to terms with cultural diversity in the workplace is beginning to gain ground and influence researchers' thinking. Following an elucidation of the concept "motivation" some theories will form a basis to assist in explaining the behaviour of people.

## 6.2 THE NATURE OF MOTIVATION

Loudon and Della Bitta (1993: 322-323) say explanations of motives that drive behaviour have progressed from simplistic ones, which include their being instinctual, through to situational and needs driven and finally towards complex cognitive orientations. The simplistic instinctive and the needs driven approaches are lacking in that they

imply people have very little conscious control over their own actions in different situations, thus leading to the popularity of views that emphasize the role of mental processes.

The following descriptions of the concept motivation are a sample from those that abound in the literature:

- . "... the willingness to exert high levels of effort toward organizational goals, conditioned by the effort's ability to satisfy some individual need" (Robbins, 1998: 168). The key elements in this definition are effort, organisational goals and needs.
- . "Motivation is a process that starts with a physiological or psychological deficiency or need that activates behaviour or a drive that is aimed at a goal or incentive" (Luthans, 1989: 231). The key to understanding motivation lies in the relationship between needs, drives and incentives.
- . "People differ not only in their ability to do but also in their 'will to do', or motivation. The motivation of people depends on the strength of their motives. Motives are sometimes defined as needs, wants, drives, or impulses within the individual. Motives are directed toward goals, which may be conscious or subconscious. Motives are the 'whys' of behavior. They arouse and maintain activity and determine the general direction of the behavior of an individual" (Hersey and Blanchard, 1977: 16). The key element in this description is motives or needs (terms used

interchangeably) are something within an individual which prompt the person into action.

- . "... motivation has to do with a set of independent/dependent variable relationships that explain the direction, amplitude, and persistence of an individual's behaviour, holding constant the effects of aptitude, skill, and understanding of the task, and the constraints operating in the environment" (Campbell and Pritchard, 1976: 65). The key determinants of motivation in this description are initiating effort on a certain task, expending effort and persisting over a period of time.
- . "... motivation concerns the conditions responsible for variations in the intensity, quality, and direction of ongoing behavior (Vinacke, 1962)" (Landy, 1989: 368). The key element in this description is that work motivation is only one component of a more general process.

An analysis of these definitions reveals human motivation is a process consisting of three elements:

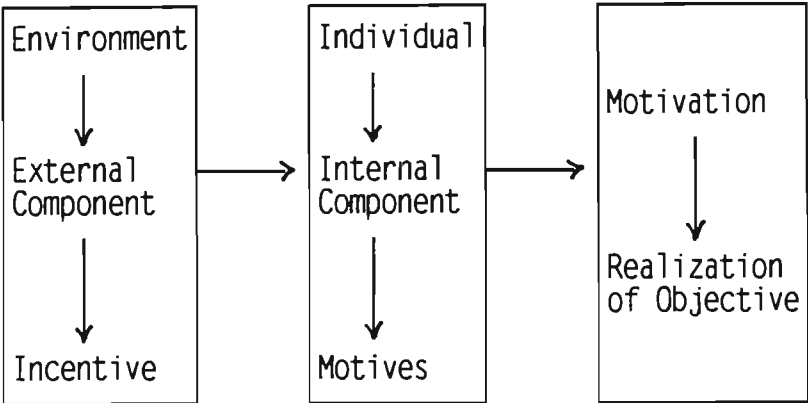
- . What energises behaviour;
- . What channels and directs behaviour; and
- . How behaviour is maintained or sustained (Hamner, 1979: 42; Loudon and Della Bitta, 1993: 322; Steers and Porter, 1979: 6).

Andrews' (1993: 253) synthesis of a sample of definitions/descriptions of motivation also confirms the existence of the three elements



identified above but she emphasises the influence of intrinsic and extrinsic components on each other and which determines action (Figure 6.1).

FIGURE 6.1 SCHEMATIC REPRESENTATION OF THE MOTIVATION PROCESS



Source: Andrews, Y. (1993) The Personnel Function. Pretoria: Haum, p. 253.

Intrinsic components refer to self-generated factors such as responsibility, freedom to act, the scope to use and develop one's skills and abilities, and opportunities for advancement. Mullins (1993: 445) says intrinsic motivation is related to psychological rewards such as the opportunity to use one's ability, a sense of challenge and achievement, receiving appreciation, positive recognition, and being treated in a caring and considerate manner. Smith and Cronje (1992: 305-306) are of the opinion that intrinsic motivation is likely to have a deeper and longer-term effect because they are inherent in individuals and not imposed from outside. Extrinsic motivation refers to what is done to or for people to motivate them and includes factors such as

salary, praise and/or promotion, and punishments such as disciplinary action, withholding compensation or criticism. According to Armstrong (1993: 25) extrinsic motivators can have an immediate and powerful effect but this will not necessarily last long.

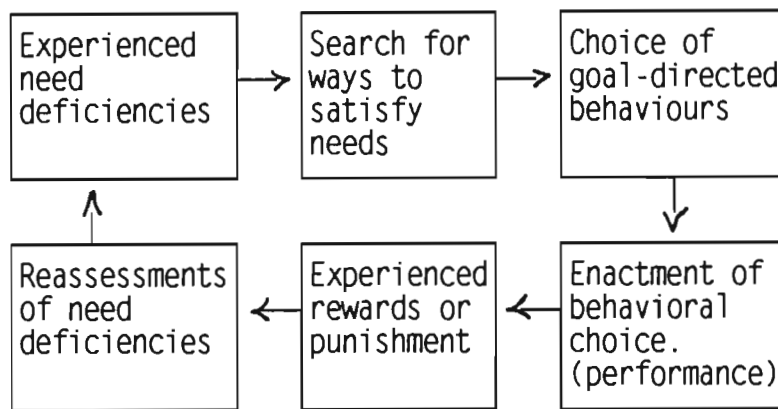
Andrews (1993: 353) cautions "... the objective envisaged cannot always be reached by motivation, with the result ... it can culminate in frustration and inner conflict on the part of the individual concerned".

It is appropriate to draw a distinction among the concepts needs, drives, desires, wants and goals to emphasise their subtleties. According to Robbins (1998: 148) a need is an internal state that makes certain outcomes appear attractive. It is a physical state involving a deficit within an organism, i.e., it is an internalized state of deficiency (Atkinson, Atkinson, Smith and Bem, 1993: A-45). Zaltman and Wallendorf (1983: 360) say "needs are seen as broad fundamental requirements that propel behavior, but that are less likely to give any specific direction to that behavior. Needs, then, represent requirements that could accept a wide variety of satisfactory solutions". Mc Cormick and Tiffin, back in the seventies (1975: 293), said needs are also referred to as drives or desires. Atkinson et al (1993: A-36) regard a drive to be an aroused condition of an organism based on deprivation or noxious stimulation. In loose terms a drive is a motive, i.e., a condition of an organism that affects its readiness to start on or continue in a sequence of behaviour. Wants are deemed to be more specific needs indicating "I need food but I want a chicken sandwich to satisfy the need", or "I need job satisfaction but I want

recognition to satisfy this need". Incentives, also regarded as goals are external factors which individuals perceive as possible satisfiers of their needs (Mc Cormick and Tiffin, 1975: 293). Thus thirst is a need and water is a goal, water (the goal) satisfies thirst (the need).

Moorhead and Griffin (1995: 79) illustrate the motivational process by means of a framework depicted in Figure 6.2.

FIGURE 6.2 THE MOTIVATIONAL FRAMEWORK



Source: Moorhead, G., and Griffin, R.W. (1995) Organizational Behavior: Managing People and Organizations. Fourth Edition. Boston: Houghton Mifflin Company, p. 79.

The starting point in the motivational process is a need. This triggers a search for ways to enjoy satisfaction. Thereafter follows a choice of goal-directed behaviours. The chosen behaviour is actually carried out to satisfy the need. Rewards or punishments will follow its performance. Finally an assessment is made of the extent to which the need has been satisfied. Feedback from the extent to which the need has

been satisfied initiates a new need and the process repeats itself.

### 6.3 THEORIES OF MOTIVATION

The purpose of research in general, is to test ideas about relationships that may or may not exist between and among variables. Such research generates new ideas or theories which are refined or reconstructed through further research. Thus, a theory helps investigators organise what they know and provides a framework which can be used to diagnose problems and implement changes. A test of the usefulness of a theory is the extent to which it can account for a wide diversity of variables and at the same time integrate them into a cohesive framework.

According to Steers and Porter (1991: 577) a theory of work motivation would ideally account for the interaction and interrelationships between and among variables relating to:

- . The individual (e.g., intensity of achievement needs, aspiration levels, perceptions of equity/inequity).
- . The job (e.g., the extent to which the job is enriching by providing variety, autonomy and responsibility), and
- . the work environment (e.g., group influences, leadership styles and organisational climate).

The theory would also consider the implications of the interaction among these areas. "Unfortunately, such a totally unifying theory does not appear to exist at this time. What does exist is a set of different theories that address themselves to one or more of these sets of

variables, none of which, however, is completely and thoroughly comprehensive (both in terms of hypothesized interaction effects among the variables and in terms of accounting for a diverse array of evidence)" (Steers and Porter, 1991: 577). The absence of a "master" theory ought not to lead to choosing the "best" theory but rather to deciding which approach relatively speaking is most helpful for understanding particular aspects of employee work behaviour.

To facilitate an understanding of the numerous theories of work motivation, Campbell and Pritchard (1976: 65) have suggested they could be broadly classified as either process or content theories. Landy (1989: 369) says process theories attempt to explain "how behaviour is initiated, directed, sustained, and stopped". Content theories attempt to explain the "what" of motivation, they search for the specific things within individuals that initiate, direct, sustain and stop behaviour. This classification of theories reflects their school of thinking and facilitates their explanation although it may be argued the theories do not fall into either category (Landy, 1989: 369).

### 6.3.1 PROCESS THEORIES OF MOTIVATION

From among the process theories of work motivation those of Deci (1972), Locke (1968), Skinner (1969), Adams (1965) and Vroom (1964) are presented as they provide some answers to "how" thought processes enable people to make choices between one action and another in the workplace.

#### 6.3.1.1 DECI'S INTRINSIC MOTIVATION THEORY (COGNITIVE EVALUATION THEORY)

Deci (1975) proposed people expend effort due to intrinsic as well as extrinsic motivation. An intrinsically motivated person will be more satisfied and committed to a task than a person who is extrinsically motivated. If people are extrinsically motivated, they perform tasks because of the external rewards associated with it, e.g., money, verbal reinforcement, punishment. If intrinsically motivated they perform tasks for the inherent pleasure derived from engaging in those behaviours. Deci (1975) believes people like to be responsible for their own actions as opposed to believing something external is being done to them.

While researchers accept people will make an effort because a task is enjoyable i.e. intrinsically motivating and it offers external rewards, i.e., extrinsically motivating, Deci (1975) does not share this belief. He feels when external rewards are tied directly to performance, intrinsic motivation declines, i.e., motivation is not additive. Hence, Deci (1975) suggests paying people for doing a task they also like will decrease their intrinsic motivation. The issue, then, is one of a changing locus of causation. If people are paid for performing the task, their behaviour is caused by the external reward. As the locus of control for their actions shifts to something in the environment, they lose intrinsic motivation because they are no longer performing the task for the feelings of competence and self-control. Deci (1975) argues by externally rewarding people for doing tasks they enjoy will,

in the long term, decrease motivation.

## - EMPIRICAL EVIDENCE

To test his hypothesis Deci (1971: 109; 1972: 221) conducted laboratory experiments on college students who were given puzzles that were interesting and challenging so that they persevered at solving them without monetary incentives. Rewarding the students with money (a contingent external reward) for the completion of the puzzles was predicted to reduce their intrinsic motivation. Deci (1971: 114; 1972: 217, 227) found the subjects who were being paid contingently spent less time working on their puzzles in the non-pay period (i.e., "free period") than those who were being paid hourly. The conclusion inferred is when extrinsic rewards (money) are linked directly to performance (contingent payment), intrinsic motivation (the desire to work on an enjoyable task) decreased (Newstrom and Davis; 1997: 172).

Sdorow (1995: 414) notes employees who are governed by extrinsic rewards, such as fringe benefits, are less motivated than are employees governed by intrinsic rewards such as control over their own work schedule. Even a sense of moral obligation can be undermined by extrinsic rewards. Students who were paid for tape-recording a text for a blind student showed a reduced sense of moral obligation in comparison with those who were not paid.

Research by Hammer and Foster (1975: 398, 413) and Phillips and Lord (1980: 213) did not clearly support Deci's (1971) thesis that contingent

payment decreases intrinsic motivation. They did, however, confirm Deci (1971) was correct in stating motivation is not additive, i.e., if people perform a task for pleasure, paying them will not necessarily add to their motivation to perform it (Pritchard, Campbell and Campbell, 1977: 9, 13). These studies show external rewards can enhance motivation for certain, but not all tasks (Muchinsky, 1990: 372; Landy 1989: 433).

## **EVALUATION**

From a theoretical perspective, theories of intrinsic motivation have been criticised as there is confusion about what is meant by "intrinsic". Scott (1976: 117) raises the question of whether it applies to the individual or the task. If one person finds a task boring but another finds it interesting what is "intrinsic" seems to be idiosyncratic, i.e., within the individual. Dyer and Parker (1975: 455) also ask whether theories of intrinsic motivation relate to differences in people or in jobs. They comment on this ambiguity over definitions by saying what one person sees as extrinsic (the pay increase associated with a promotion) another might see as intrinsic (the gratification of accomplishment). Methodological problems also impact on the generalisability of the findings. Mawhinney (1979: 411) and Jordan (1986: 405) point out studies on intrinsic motivation are dominated by laboratory research and the assignment of subjects to treatment conditions was not random. Thus numerous uncontrollable stimuli influence the results. If it is observed from laboratory settings for example, that a person spends ten extra minutes (time being a typical



dependent variable) putting a puzzle together, broad conclusions drawn would not really be a measure of persistence since persistence can only be ascertained in industrial settings over a much longer period of time - months and years and not minutes (Muchinsky, 1990: 373).

#### 6.3.1.2 LOCKE'S GOAL-SETTING THEORY

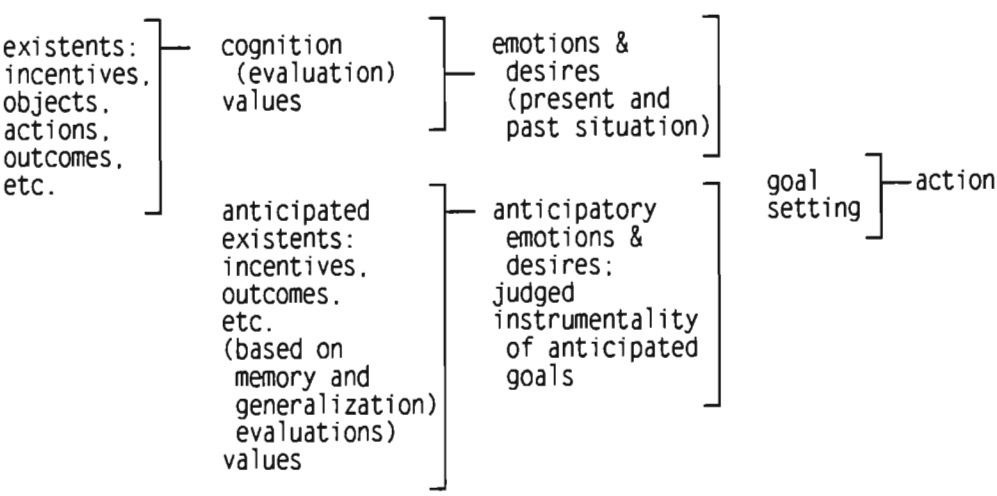
The goal setting theory of motivation proposed by Locke (1968) is based on the assumption people set acceptable target objectives and then behave rationally and consciously in pursuit of them. It proposes a relationship exists among conscious goals, intentions, and evaluations of task performance based on personal values, the basic premise being that conscious ideas regulate a person's actions. Goals may be envisioned as "a dynamic process by which individuals and organizations determine their future desirable objectives and aspirations within certain known limitations" (Steers and Porter, 1979: 474-475; Moorhead and Griffin, 1995: 112).

The revised model of Locke's Goal-Setting Theory (1970: 153) is presented in Figure 6.3.

According to this model external events, or existents such as financial incentives or past performance, trigger a cognitive process in which individuals evaluate the event against their values. Values are simply what the person wants or aspires to achieve. To the extent external values fall short of their own values, and to the extent the values are important, individuals experience an emotional reaction in the form of

dissatisfaction with the event. The consequence of this emotional reaction is a goal or intention for future action. The most direct determinant of behaviour is the person's conscious intention.

FIGURE 6.3                      LOCKE'S GOAL MODEL OF WORK MOTIVATION



Source: Locke, E.A., Cartledge, N., and Knerr, C.S. (1970). Studies of the relationship between satisfaction, goal-setting, and performance. Organizational Behavior and Human Performance. Vol. 5, p. 153.

According to Locke (1963: 157) goals have two major functions; they provide a basis for motivation and they guide behaviours. Motivationally, a goal offers guidelines for deciding how much effort to put into work based on feedback of progress towards goal attainment. Mc Cormick and Ilgen (1985: 292) point out two conditions must be met before goals can positively influence performance: "First, the individual must be aware of the goal and know what it is that is

supposed to be accomplished... Second, the individual must accept the goal for himself or herself" Mc Cormick and Ilgen (1985: 292). Goals can be rejected because they are perceived as being too difficult or too easy or the person does not know which behaviours are needed for goal attainment. Acceptance of a goal implies the individual intends to engage in behaviour needed for goal attainment. Allied to the dimension of goal difficulty is specificity, i.e., information the individual must know so as to channel behaviour in that direction. The more specific the goal the more individuals know what is expected of them (Moorhead and Griffin, 1995: 113-114).

#### **EMPIRICAL EVIDENCE**

Locke's (1968) proposition that the more difficult the goal the higher the level of work performance, with the proviso the goals be accepted, is supported by empirical results from several field studies (Latham and Yukl (1975: 832-835; Moorhead and Griffin, 1995: 115).

The Locke, Shaw, Saari and Latham (1981: 135) review of laboratory and field studies on the effects of goal setting concluded that 99 of 110 experiments support the prediction people perform better the harder the goal, as long as the goal is accepted. Another prediction that has been supported is specific goals produce higher levels of performance than no goals or admonitions to do ones best (Huffman, Vernoy and Vernoy, 1997: 629). However, the subjects must have sufficient ability to achieve the goals.

In one of these studies Latham and Yukl (1975: 839, 840) have demonstrated increases in work performance as goal specificity increases amongst logging crews. By changing goals from simply telling crew members to "do your best" to a specific quantitative target, derived from management and crew member participation, work performance increased. It must be noted participation resulted in higher than average targets being set; consequently greater goal difficulty, and worker acceptance of these objectives through the entire organisation (Moorhead and Griffin, 1995: 115). In another study on truck drivers transporting logs Latham and Baldes (1975: 122-123) showed performance under specific and hard goal-setting was superior to the "do your best" approach. While there are some misgivings about clear-cut causes of performance increases in this study they nevertheless do not detract from the relationship between specific goal-setting and performance. In this study one group of drivers were told to "do its best", another to load its trucks up to 94% of the legal limit. While commitment to goals may have been responsible for higher productivity, competitions among drivers to see who could load closest to the target could also be a cause. Terborg (1977: 213-214) asserts the most likely reason for individual's efforts in the pursuit of goals is information - when drivers received feedback about how close they came to the goal they learned how to load their trucks to their limits. Erez and Kanfer (1983: 460) concur with this assertion in that goal-setting does not appear capable of increasing performance significantly unless there is also feedback of results. Intending to do well is not enough, an individual needs knowledge of results (i.e. feedback) that will allow an assessment of progress toward achievement of goals (Moorhead and

Griffin, 1995: 112-113).

Rodgers and Hunter's (1991: 323) review of the research on the effectiveness of management by objectives (goal-setting) showed increases in productivity in 68 out of the 70 studies that were examined.

A large project by Wood, Mento and Locke (1987: 419) including an analysis of 72 on-the-job studies, showed the motivating effects of goal setting were strongest for easy tasks and weakest for more complex tasks. These effects were found to be the general pattern across a variety of different organisations and jobs.

Spector (1996: 209) reports the goal-setting theory is well supported by research and is currently the most popular theory of motivation in the field of organisational behavior. The most important factors that have been identified and demonstrated to be contributors to successful goal-setting programmes are goal acceptance, feedback on progress, goal difficulty, and goal specificity.

## **- EVALUATION**

A problem associated with Locke's (1968) theory focuses on ambiguity over factors influencing goal selection. Clarity is sought on whether high need-for-achievement individuals prefer moderate goals or whether people with low self-esteem expect and even accept failure (Huffman et al, 1997: 692). Such people might be unlikely to set difficult goals

for themselves and may even perform better on easy goals. Locke et al (1981) argue research has not convincingly demonstrated the existence of any individual difference variable other than task ability. High-task-ability persons appear to increase their performance more in response to increases in goal difficulty than to low-task-ability persons. Another problem is trying to establish just what is responsible for the effects of goals on performance. A major deficiency in goal-setting research is that it has not provided much insight into how goals are established. Latham and Yukl (1975: 840) note "perhaps the greatest deficiency of Locke's theory is the failure to specify the determinants of goal acceptance and goal commitment. In recent research, investigators have used expectancy theory concepts to aid in explaining how goal acceptance is determined". The issue of goal commitment has been addressed by Locke, Latham and Erez (1988: 23) when they say the strength of our determination to reach our goals is influenced by external factors (authority, peer influence, external rewards), interactive factors (competition, participation in goal setting), and internal factors (expectation of success). Despite these criticisms its virtues lie in its simplicity and in it not being based on abstract concepts or hypothetical constructs such as innate needs, perceived instrumentalities or comparison with others.

In practice goal-setting theory is utilised in management by objectives (MBO) (Carrell et al, 1997: 174; Davis and Newstrom, 199: 136). Managers tend to abuse the goal-setting process by emphasizing reward-punishment psychology; by creating excessive paperwork and red tape; making it a top down process; driving out recognition for collaborative

teamwork and group goals where individuals satisfy their own goals to the detriment of overall goals; and emphasizing aspects of jobs that can be measured objectively rather than subjectively (Hellriegel, Slocum and Woodman, 1998: 186).

#### 6.3.1.3 SKINNER'S REINFORCEMENT THEORY

Although the experiments of Skinner (1938) on the effects of positive reinforcement or behaviour modification had been published in the 1930's, Steers and Porter (1979: 147) note "only in the last several years [the 1970's] have management researchers attempted to experiment with these techniques in such diverse areas as job design, compensation, organizational climate, and so forth".

Hamner (1979: 48) says reinforcement theory is founded on the idea that voluntary human behaviour, for instance task accomplishment, is environmentally determined and maintained. "The consequences of a given behavior determine the likelihood that the behavior will be engaged in again". Based on this principle, task performance is seen as a function of three components because if people wish to influence and maintain behaviour they must be able to manipulate the consequences of behaviour (Hamner, 1991: 64-65; Hamner 1979: 48):

- . A stimulus: any variable or condition that elicits a behavioural response e.g., the work environment,
- . A response: some measure of job performance, like productivity, absenteeism, or accidents, and

A reinforcement: something of value given to the individual on the basis of the elicited behavioural response. It is meant to reinforce the occurrence of the desired response.

The interrelationships among these three components are called contingencies of reinforcement. In this regard Hamner (1979: 48) quotes Skinner (1969: 7) "... the class of responses upon which a reinforcer is contingent is called an operant, to suggest the action on the environment followed by the reinforcements". In other words, reinforcement is dependent upon the individual engaging in behavior that is directed towards the attainment of a goal, i.e., doing something for a reinforcement. According to Spector (1996: 198) this theory does not deal with internal states such as motivation and in a sense it is a non-motivational theory. It explains behaviour as a function of prior reward experiences or "reinforcement history".

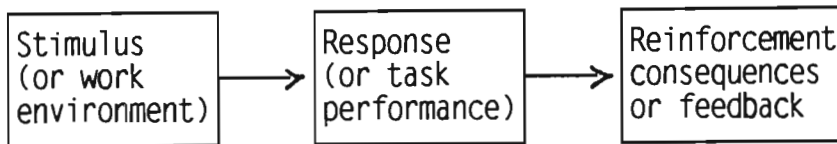
Operant conditioning is based on the assumption human beings explore their environments and act upon them. During the conditioning process subjects' behaviour may be randomly emitted at first, but can be constructed and shaped by giving appropriate reinforcements for behaviours, i.e., awarding positive or negative reinforcements contingent upon the behaviours emitted. The operant conditioning process showing the interrelationship of the three components of the contingencies of reinforcements is illustrated in Figure 6.4.

The figure shows the stimulus which is present when a behaviour is reinforced acquires control in the sense that its presence (the



stimulus) increases the likelihood of a recurring similar response. In this regard Skinner (1969: 7) emphasises "such a stimulus does not act as a goal; it does not elicit the response in the sense of forcing it to occur. It is simply an essential aspect of the occasion upon which response is made and reinforced".

FIGURE 6.4 THE OPERANT CONDITIONING PROCESS



Source: Hamner, W.C. (1979). Motivation theories and work applications. In S. Kerr (Ed.). Organizational Behavior. Columbus, Ohio: Grid Publishing, Inc., p. 48.

Based upon this model, Hamner (1991: 66; 1979: 48) posits that if one wishes to influence and maintain behaviour one must be able to manipulate the consequences (i.e., the contingencies) of the behaviour. Providing negative consequences (punishment), withholding consequences previously associated with a response (extinction), providing positive consequences (positive reinforcement), or creating a controlling negative environment (escape) are all means of altering performance. It is thus evident the Response-Reward connection is deemed to be the most important component of this paradigm. According to Hellriegel et al (1998: 106) managers are interested in operant behaviors because they can influence, or manage the results of, employee behaviours. When an individual works, or is late for work (both these are behaviours), he

or she is paid or has their pay docked (both are respective consequences). The frequency of an employee's behaviour can be increased or decreased by changing the consequences of that behaviour.

Reinforcement theorists (Flamholtz, 1979: 294-295, 312; Hamner, 1991: 74-75) generally argue that positive reinforcement is the most effective means of modifying behaviour as it results in the fewest negative side effects. In this regard the term "reward schedule" has come to represent this association. Continuous reward schedules imply every time a correct response is made, a reward is presented. Partial, intermittent or variable reward schedules imply rewards do not always follow a correct response, they may vary in terms of the ratio of responses needed before the reinforcer is administered, or vary in terms of the time interval between the response and reinforcement. Fixed ratio and fixed interval reinforcement schedules can also be instituted. Punishments may be scheduled in the same way as rewards. Hamner (1991: 75) says partial reinforcement leads to slower learning but results in a stronger retention of a response than total or continuous reinforcement. Landy (1989: 416-417) and Newstrom and Davis (1997: 133) point out both the intensity and the direction of energy expenditure can be changed through manipulations of the reinforcement schedule.

#### **EMPIRICAL EVIDENCE**

The use of reinforcement theory in industry has found support as well as criticism. Empirical support for the application of reinforcement theory in industry has been documented by Hamner and Hamner (1976: 8-

20). Applications include studies on absence and turnover reduction, productivity enhancement and improvement in supervisory training. From their studies in 10 American companies they argued the arrangement of contingencies of reinforcement is crucial to influencing behaviour.

The thrust of empirical tests of reinforcement theory involved determining which schedule of reinforcement has the greatest effect on increasing the occurrence of desired behavioural responses. In studies involving tree planters, Yukl and Latham (1975: 296, 298) and Yukl, Latham, and Pursell (1976: 230) found employees who were paid on a ratio schedule (based on the number of trees they planted) to be significantly more productive than those paid on a fixed interval schedule (hourly pay). In their study on the acquisition of knowledge in electronics by a group of students, Pritchard, Leonard, Von Bergan and Kerk (1976: 205, 223) found no differences in test performance between fixed- and variable-ratio reinforcement schedules but they found those who were paid contingently (based on performance) passed a greater percentage of their tests than those paid by the hour (fixed rate). A later study by Pritchard, Hollenback and De Leo (1980: 336) confirmed ratio schedules were more effective than interval schedules. Pedalino and Gamboa (1974: 94-698) described how reinforcement theory could be used to decrease absenteeism. By dealing one card of a poker deck to each employee who reported to work punctually every day a hand was made. The employee with the best hand each week won a bonus. Attendance under this latter plan was better than before the programme was introduced. In this case the desired response (attendance) was reinforced through monetary reward. Spector (1996: 198) reports while research has shown rewards

can be effective in enhancing job performance and more recent studies showed that rewards increased performance-relevant behaviours for salespeople, not all studies have had the same result. Influences from other colleagues, environmental constraints, and the indifference of individuals to particular rewards can result in the failure of incentive systems. Ivancevich and Matteson (1996: 209) report a less-than-expected result from a study comparing performance based on a variable ratio piece-rate bonus pay plan with a continuous schedule of reinforcement because employees perceived variable ratio schedules to be a form of gambling.

Locke (1977: 543) is critical of the behaviourist's position by arguing that people think, hold values and have different needs and feelings. All behaviour is not controlled by reinforcements given to an organism. Locke (1977: 544) asserts "people can learn a new response by seeing other people get reinforced for that response; this is called 'vicarious reinforcement'. People sometimes learn by imitating others who are not reinforced by their actions; this is called 'vicarious learning'. Some behaviourists now acknowledge people can control their own thoughts and actions by 'talking to themselves', i.e., thinking. This is called 'self-reinforcement' or 'self-instruction'". Locke (1977: 543-544) argues these conditions under which behaviour is modified runs counter to the deterministic position of Skinner (1969) that peoples' choices, beliefs and actions are ruled by forces beyond their control, i.e., by environmental forces. Mawhinney (1975: 704, 705, 709) is critical on the grounds that much research purporting to apply to behavioral modification procedures in organisational contexts has not done so

because of a misunderstanding of behaviour modification. To substantiate his position, he refers to the findings in the Pedalino and Gamboa (1974) study in which employees in the experimental, lottery group showed a significant reduction in absenteeism during the very first week of the programme before anyone in the group had been or could have been reinforced. Deci (1975) is also critical on the grounds that linking external rewards too closely to behaviour in jobs that originally were very interesting to the individuals can decrease motivation because these people were no longer doing the job out of interest, but were doing it for pay. A further criticism is levelled against reinforcement theory on ethical grounds. Nord (1969: 377, 379, 386), Moorhead and Griffin (1995: 145-146), and Spector (1996: 199) are of the opinion that most people would like to be in control of their own lives rather than being manipulated into certain behaviour patterns by the organisation. The issue of responsibility for controlling behaviour is a sensitive one because it enacts ethical considerations for employee welfare. If employees mismanage their own efforts and work themselves to exhaustion they are responsible for their own actions, but if individuals are manipulated into expending excessive effort by forces beyond their control, the organisation should be held responsible for their condition. The issue that arises is whenever anything is done to someone by an outside agent, the question of whose values are being optimised arises, are they the individual's or the agent's?

## **- EVALUATION**

Mc Cormick and Ilgen (1985: 284) evaluate the reinforcement theory by

saying despite its criticisms it contributes towards an understanding of human behaviour in organisations. They note "... although its focus on the individual's environment rather than on internal states of the organism may be overstated, it offers a healthy counterposition. Industrial/ organisational psychologists and managers often tend to overemphasize individual characteristics to the exclusion of environmental ones. Behaviour modification emphasises the need to look outside the individual for explanation".

Landy and Trumbo (1980: 355), however, are less sympathetic when they say "while we accept the basic proposition that contingent rewards affect behaviour, we are not convinced that the behaviorist model can be usefully applied in any meaningful sense to a wide range of work behavior". Carrell et al (1997: 175) note while reinforcement theory makes a contribution to the study of motivation, few people would argue it alone explains people's behaviour. In this regard Landy (1989: 424) has suggested an understanding of why contingent reinforcement is effective must come from another approach, possibly cognitive theory. It is thus apparent there are mixed opinions about the value of this theory in explaining human motivation in the workplace.

#### 6.3.1.4 ADAMS' EQUITY THEORY

Adams' (1965) equity theory is one type of balance theory based on the premise individuals' behaviour is initiated, directed, and sustained by the need to maintain equilibrium or an internal balance of psychological tension (Huffman et al, 1997: 630). Industrial versions of balance

theories are based on the cognitive-dissonance theory of Festinger (1957). This theory "... assumes that there is a drive toward cognitive consistency; two cognitions that are inconsistent with one another will produce discomfort that motivates the person to remove the inconsistency and bring the cognitions into harmony" (Atkinson, et al 1993: 734-735). The inconsistency-produced discomfort is called cognitive dissonance.

According to Adams (1965), perceived equity is a cognitive state in which the ratio of a person's work investment (inputs) to return on that investment (outcomes) is consonant with some norm (a hypothetical or real person). Investments, also called inputs, include work experience, education, effort, on the job training, age and beauty. Outcomes include pay, supervisory treatment, job assignments, fringe benefits and status symbols.

Fairness is defined by comparing input-outcome ratios. According to Spector (1996: 204-205) people compare what they are getting for their effort against what they think some reference person is getting for his or her effort. To the extent that a person sees his/her input-outcome ratio deviating from that of the other, a state of inequity arises. Deviation could be in either direction; that is people could see themselves as being overpaid (overcompensated) or underpaid (undercompensated). In either case the resulting motive state would prompt individuals to act in a way designed to reduce tension and restore equity, i.e., fair treatment in their estimation. They may decide to work less, complain more, or ask for a raise; or they may decide that they are not really as valuable to the company as they

originally thought.

Equity theory has four major components (Ivancevich and Matteson, 1996: 170-171):

- . An individual perceives himself or herself in comparison to others. The person who does the perceiving is called the Person.
- . It is postulated that Person compares himself/herself to another individual. This other person is called Other.
- . All of the assets Person brings to the job are referred to as Inputs.
- . All benefits that Person derives from the job collectively are referred to as Outcomes.

Based on these components, Adams' (1965) formulae for defining states of equity and inequity are:

$$\text{State of equity: } \frac{O_p}{I_p} = \frac{O_o}{I_o}$$

$$\text{State of inequity: } \frac{O_p}{I_p} < \frac{O_o}{I_o} \quad \text{and/or} \quad \frac{O_p}{I_p} > \frac{O_o}{I_o}$$

where p is the person, and o the other or others against whom they compare the ratio of their Inputs (I) and Outcomes (O).

Adams (1965) identified several things Person can do to reduce or avoid inequity (Ivancevich and Matteson, 1996: 171):

- . Act to alter his or her own inputs.
- . Act to alter his or her own outcomes.



- . Cognitively distort his or her own inputs and outcomes.
- . Act on the comparison other to change his or her inputs and outcomes.
- . Cease comparing inputs and outcomes with the other and shift to another reference.
- . Leave the field.

Adams (1965) notes all these modes of inequity reduction are not equally available to Person either behaviourally or cognitively. He suggests Person will seek to maximise positive outcomes, will seek to minimise effortful or costly inputs, and, will resist both behavioural and cognitive changes in those inputs and outcomes which are most central to his or her self-esteem and self-concept. In addition, Person will be more resistant to altering cognitions about his or her own inputs and outcomes than to altering cognitions about the inputs and outcomes of Other. Leaving the field or retreating from the exchange relationship is viewed as a last resort, occurring only when inequity is great and other means of reducing it seem to be unavailable. Finally, Person will be highly resistant to changing comparison persons if comparisons with a particular Other have stabilised over time.

#### - EMPIRICAL EVIDENCE

According to Spector (1996: 206) and Ivancevich and Matteson (1996: 172) most of the research testing equity theory has been of the laboratory variety. Empirical tests of the theory have focused primarily on financial compensation as an outcome. Mowday's (1991:

at least 17 studies suggests general support for equity theory predictions. A review of the literature by Campbell and Pritchard (1976: 106) led them to conclude that the effects of underpayment inequity have consistently been supported. In the case of hourly (fixed) payment, this inequity reduction takes the form of decreased productivity, and under piece rate payment, increases in productivity are accompanied by decreases in quality. For instance, Pritchard, Dunnette, and Jorgenson's (1972) study on clerical workers supported the theory where underpaid workers (fixed rate) tended to process fewer catalogue orders than equitably paid subjects. Andrews (1967) found underpaid subjects conducted more interviews but of a poorer quality (i.e., lacking in completeness and detail). Lawler and O'Gara (1967) also reported a lower quality of interview from subjects who were underpaid. In one of their two experiments on inconsistency, Evans and Simmons (1969) found a greater degree of incompetence on proofreading tasks amongst under compensated individuals than in other conditions (i.e., equity and overcompensation situations). Later studies by Locke and Henne (1986) cited by Spector (1996: 206), Huseman, Hatfield and Miles (1987), and Cowherd and Levine (1992) support the expected underpayment effect of lowered performance. Huseman et al (1987: 223) posit some people are more sensitive than others to perceptions of inequity. Thus, they would pay more attention to their relative standing in an organisation through their equity based comparisons. Other people, however, focus more on their own situation without regard to the situation of others. Huseman et al (1987) say the internal tension and negative effects emanating from perceived inequitable treatment are costly to the organisation. Cowherd and Levine (1992:

315) focused on "interclass pay equity" between upper echelon and lower echelon employees, while lower-echelon employees concede upper-echelon managers contribute more to the success of the organisation, if the perceived differences in their inputs do not justify their pay differential then feelings of inequity would be present.

Research on the effects of overpayment seems to support equity theory predictions overall (Moorhead and Griffin, 1995: 107). Campbell and Pritchard (1976: 106) note several studies have generally supported the prediction that hourly overpayment (fixed rate) leads to increases in productivity and piece-rate overpayment leads to decreases in quantity of production and increases in quality. With reference to piece-rate overpayment Mc Cormick and Ilgen (1985: 278) point out such individuals could not increase quantity to bring their outcome/input ratio back into line because increasing the output (number of interviews conducted or processing catalogue orders, etc.) also increased the amount of money received, both numerator and denominator changed leaving the ratio still inequitable. Pritchard et al (1972) found fixed-rate (hourly) overpayment caused individuals to reduce their perceived inequity by increasing the number of catalogue orders processed. On a word manipulation task Wiener (1970) found both input-overpaid and outcome-overpayment subjects produced more than reference groups on a fixed rate basis. Goodman and Friedman (1968) found fixed rate (hourly) overpaid subjects produced more on questionnaire coding tasks than equitably paid individuals, but their emphasis on quantity affected the quality of work. Research by Wood and Lawler (1970) on a reading exercise showed piece-rate overpayment inequity resulted in such overpaid subjects

producing less, but this lower productivity could not be attributed to a striving for higher quality. Adams and Jacobson (1964) found overpaid subjects produced less in terms of quantity but of a higher quality in a proofreading exercise wherein subjects were led to believe they were being overpaid on a piece-rate basis.

Adams and Rosenbaum (1962) discovered piece-rate overpaid subjects conducted fewer interviews when overcompensated on a piece-rate basis. Locke and Heune's (1986) overview of studies on overpayment inequity has not found support for the thesis that overpayment would have the effect of raised performance.

Campbell and Pritchard (1976: 106-107) note several problems affect studies of overpayment. Firstly, it is difficult to manipulate perceived inputs and outcomes without threatening Person's self-esteem in some way. Typical overpayment manipulations involve telling subjects sternly they are not qualified to do the task and thus are to receive more money than they are worth. Secondly, studies appear to induce a set towards increased quality, primarily by attacking the subjects' qualifications. They may thus tend to concentrate on doing high quality work at the expense of quantity. Thirdly, because subjects are made to feel overpaid due to their poor qualifications, they may believe they are in danger of losing their jobs and thus strive towards doing especially good work to assure job security.

In a study by Greenberg (1988: 607) on 198 employees of a large insurance company, employees who were randomly assigned to higher-status

offices than they occupied previously showed improvements in performance in terms of the number of insurance cases (piece-rate) completed. Employees in same-status offices showed no change in performance. Those assigned to lower-status offices showed a decline in job performance as they perceived themselves to be unfairly treated. The magnitude of the change in performance was directly related to the magnitude of the change in office status.

In another study of the relationship between the level of theft and payments in the manufacturing plants Greenberg (1990: 566) found employees attempted to compensate for their perceived inequity by stealing twice as much as when they had perceived their pay to be fair. Employees in another group, who were given timeous explanations for the payments stole less than before as they did not feel they were being treated inequitably.

Huseman et al (1987: 225) say psychologists have extended equity theory in that they suggest three behavioural response patterns, viz., benevolent, equity sensitive, and entitled, to situations of perceived equity or inequity. Benevolent or altruistic persons are satisfied when they are undercompensated when compared with their co-workers and feel guilty when overcompensated.

Equity sensitive individuals (those upon whom the theory is based), feel everyone should be rewarded fairly. They tend to feel distressed when undercompensated and guilty when overcompensated. Entitled persons believe everything they receive is their due and feel satisfied only

when overcompensated and distressed when equitably rewarded or underrewarded.

## - EVALUATION

An evaluation of equity theory raises concern in several areas, one of which is over its substance and implication. Pritchard (1969: 177), Goodman and Friedman (1971: 272), and Robbins (1998: 186) say research has addressed itself to the outcome of financial compensation mainly, yet it is but one of many outcomes derived. Results from most studies show fairly strong support for underpayment predictions but less so for overpayment ones. A consequence of inequity caused by underpayment is an increase in job dissatisfaction. Little would have been accomplished in the workplace if, in the name of increased motivation, people are made to feel underpaid and they react by absenting themselves from work or leaving (Muchinsky, 1996: 336).

Secondly, in theory, feelings of overpayment will make people work harder to produce more higher-quality goods, but research by Carrell and Dittrich (1978: 208) shows that such feelings do not last very long. People have a very high threshold for overpayment (i.e., it takes a large increment for people to feel overpaid) but a low threshold for underpayment (i.e., it takes only a small decrement for people to feel underpaid). Given that feelings of overpayment are short-lived, an organisation would soon find itself in financial difficulties if it consistently increased wages and salaries to make its employees feel overpaid (Muchinsky, 1996: 336).

On the issue of compensation, Vecchio (1981: 470) has focused his research on individual differences and how people react to conditions of inequity. Cropanzano and Folger (1991: 133) also refer to individual differences in inequity management by saying "experience suggests that two people may react very differently to the same inequity if they believe different things about how that inequity was created". Vecchio (1981: 480) found people at a higher stage of moral development were more likely to react to overcompensation inequity by reducing their own outcomes. Contrary to equity theory these findings suggest an unscrupulous or miserly type is unlikely to suffer much discomfort if he/she feels overcompensated. Other research has paid attention to perceptions of the procedures by which outcomes are distributed rather than on equity of the outcome distribution itself. These studies of procedural justice (Cropanzano and Folger, 1991: 132-134; Folger, 1984: 3) suggest employees may not be so concerned with inequity of their outcomes if they perceive the procedures followed by management in allocating the outcomes were fair. According to Spector (1996: 207) recent research on fairness in the workplace has taken a different perspective. Equity theory deals with fair allocation of rewards. By contrast theories of procedural justice are concerned with the fairness of the reward distribution process. It might be more important that employees believe the process was fair rather than the distribution was equitable. Robbins (1998: 187) explains this concept saying by increasing the perception of procedural fairness, employees are likely to view their superiors and the organisations as positive even if they are dissatisfied with pay, procedures and personal outcomes.

A third area of concern relating to equity theory is the issue of organisations deliberately manipulating their employees to create feelings of inequity. This raises serious moral and ethical questions. It is doubtful if employees would like working in an organisation that deliberately made them experience inequity.

A fourth concern is equity theory places heavy emphasis in the choice of a "referent" or "comparison" other for the purpose of evaluating outcomes. According to Spector (1996: 206-207) and Landy (1989: 392), there is confusion about the nature of the referent. In some studies the referent is assumed to be another person with whom the individual works whilst in other studies the referent is thought to be an idealized or internalized concept - possibly the average of all others with whom the individual ever worked. Goodman (1974: 170-194) identified seven referents which he classified into three groups, viz., others, self-standards, and, system referents. Goodman (1974: 170-194) found people may use more than one referent and their felt satisfaction with pay was a combination of the appropriate referents. In addition, there were individual differences in referent choice.

On the positive side it is established people do make social comparisons in that they expend effort in relation to the effort of others in the work force (Middlemist and Peterson, 1976: 335). To understand why people believe as they do it is important to get outside the individual and look at how that individual compares himself or herself to others (Mc Cormick and Ilgen, 1985: 279). On a broader level of social comparison Weick, Bougon and Maruyama (1976: 32) found the dynamics of



equity theory may be different for different cultures. Studies of equity dynamics in the Netherlands generated very different results to those done in the United States. Weick, et al (1976) note Dutch subjects place high values on inputs, irrespective of outcomes. This may perhaps be due to the Calvinist heritage that stresses hard work as a means of expiating sin.

Under such conditions it would be unlikely that input-outcome ratios would play a major role in work motivation. Schermerhorn et al (1997: 95) say under-rewarded inequity is particularly tied to individualistic cultures where self-interests tend to govern social comparisons. In more collectivist cultures such as those from many Asian countries, e.g., Japan, Taiwan, etc., the concern often runs more for equality than equity. This allows for solidarity with the group and helps to maintain harmony in social relationships.

Social comparison is valid in that what we do is in part a product of what others do around us. The theoretical origins of equity are both justified and accurate in that there is a social component to motivation.

Landy (1989: 402) is of the opinion a completely new conceptualisation of equity theory is required to improve its predictions. Modifications should involve reconsideration of individual differences, an extension to outcomes other than simply money, and possibly the adoption of a completely new definition of equity that abandons relative equity in favour of adjustment equity.

The historical roots of Vrooms (1964) expectancy theory lie in the writings of Tolman (1932) and Lewin (1938) on general human motivation. Geogopoulos, Mahoney and Jones (1957) were the first to demonstrate the applicability of expectancy theory to motivation in the work environment. According to Mc Cormick and Ilgen (1985: 284) the theory has been modified and expanded on by amongst others Porter and Lawler (1968), Campbell, Dunnette, Lawler and Weick (1970) and Lawler (1971).

Vroom (1964: 6) defines motivation as "... a process governing choices made by persons or lower organisms among alternative forms of voluntary activity". It is a cognitive theory where each person is assumed to be a rational decision maker who will expend effort on activities (choices) that lead to desired rewards. Individuals are assumed to know what they want from work and their performance on the job will determine whether they get the rewards they desire, i.e., there is a relationship between performance and outcomes. A relationship between effort expended and performance on the job is also assumed to exist. The choices people make need not actually be the most advantageous as it is recognised individuals are limited in their rationality and their ability to recognise alternatives. Habits for instance limit purely rational decision making. Nevertheless, the theory assumes individuals consider alternatives (which is a cognitive process) and make choices within the limits of their capabilities. According to the theory employees are predicted to make the choice of exerting a high amount of effort if they expect that high effort will benefit them more than low effort will.

Expectations, or perceptions of the likelihood of future events, play an important role in the decision to exert varying levels of effort.

Vroom (1964: 14-18) identified several mental components that are seen to instigate and direct behaviour. These components are regarded as beliefs in that they are perceived to maximise pleasure and minimise pain. Following a discussion of these components, Vroom's (1964) motivation model will be placed in context.

. Job outcomes:

Job outcomes are things an organisation provides for its employees. First-level outcomes resulting from behaviour are those associated with the work itself and include outcomes such as job performance, productivity, turnover, and absenteeism. Second-level outcomes are rewards which first-level outcomes are likely to produce such as pay, promotion, recognition (supervisor support), group acceptance and fringe benefits. Campbell et al (1970) point out that outcomes may be tangible objects such as money or clear work settings or intangible factors such as recognition or feelings of accomplishment. Frequently, behaviours and performance levels are termed first-level outcomes and all others second-level. They are usually thought of as positive experiences but they need not be so always. Getting fired or being transferred to another location could also be outcomes. (Outcomes could also refer to intangibles like feelings of recognition or getting a sense of accomplishment.)

. Valence:

The concept of valence is an indicator of an employee's preference for a given outcome, both first- and second-level. For example, people may desire to join a group because they value group membership (a first-level outcome) or because they believe membership will enhance their status in the community (a second-level outcome) (Hamner, 1979: 45). It represents how desirable or undesirable the employee thinks each outcome will be. When the outcome is actually received it may or may not be as satisfying as anticipated. In this regard Pinder (1991: 145) notes "it is often the case that the true value of an outcome... is either greater or lesser than the valence (expected value) that outcome once held for the individual who was motivated to either pursue it or avoid it".

. Instrumentality:

This concept refers to the individual's perception of the relationship between first- and second-level outcomes, i.e., between performance and outcome attainment, a performance-reward linkage. High instrumentality means the individual believes the attainment of a first-level outcome is likely to bring about the second-level outcome. This indicates instrumentality is the extent to which status in the community will result from membership in a particular group (Hamner, 1979: 45).

In theoretical terms Vroom (1964: 16, 18) defined instrumentalities as subjective correlations between two outcomes,

one of which is performance. A positive subjective correlation (0 to +1.0) means individuals believe as their performance increases so will the amount of outcome in question, while a negative subjective correlation (0 to -1.0) is the reverse of this. A zero subjective correlation means the amount of outcome received is unrelated to performance.

- Expectancy

Expectancy is the perceived relationship between effort and performance. It is the link between an individual's act and an outcome, the outcome being performance. Vroom (1964: 17) considered this "action-outcome" link to be a "subjective certainty" held by the individual that an act (a behaviour) will lead to an outcome. Mc Cormick and Ilgen (1985: 285) interpret Vroom's "action-outcome" association thus "as is the case with all probability, the values ranged from 0.00 probability to +1.00. A subjective probability of zero means the person is absolutely certain that the act will not lead to the attainment of the outcome; +1.00 is certainty that the act will lead to the outcome, and other levels of certainty lie between". In some jobs there may not seem to be any relationship between how hard you try and how well you do, in others there may be a very clear relationship. In this regard the concept of ability is related to expectancy. Ability usually denotes a potential for performing some task or a "capacity to work" which may or may not be utilized. It refers to what a person can do rather than to what a person will do.

## Force

Vroom (1964) equated motivation to a force which serves to direct and allocate behaviour among various alternative actions available to the individual. Beliefs about expectancies, instrumentalities and valences interact psychologically to create a motivational force to act in ways that would bring pleasure and avoid pain. According to Vroom (1964: 18) "behavior on the part of a person is assumed to be the result of a field of forces each of which has a direction and magnitude". The predictive potential of expectancy theory originates in assessing the magnitude and direction of all forces acting on the individual. The larger the force, the greater the hypothesized motivation.

## Vroom's Motivation Model:

McCormick and Ilgen (1985: 286) are of the view that Mitchell (1974) presented what is perhaps the most generally accepted of the models for the combination of valence, instrumentality and expectancy. The model refers to the act of committing effort to work, but would function in the same way for committing an act of choosing a job or engaging in any other behaviour or act. Symbolically, Vroom's theory is presented as:

$$W = E \left( \sum_{j=1}^n I_{ij} V_j \right)$$

where: W = Effort (Motivational force)

E = the expectancy that effort leads to performance

$I_{ij}$  = the instrumentality of performance level i for the attainment of second-level outcome j

$V_j$  = the valence of second-level outcome j

n = the number of second level outcomes.

It is not the intention here to examine the dynamics and implications of the components of this model but merely to illustrate their basic multiplicative relationship.

## - EMPIRICAL EVIDENCE

Empirical tests of expectancy theory reveal support for it is mixed but in general positive and the support of any one study is not particularly strong (Pinder, 1991: 154; Mitchell, 1974: 1053; Porter, Lawler and Hackman, 1975: 57).

This suggests studies purporting to support or refute the theory must be viewed with caution. Empirical results have been confounded in that most studies have failed to replicate the methodology as it was

originally proposed. The theory was originally presented to predict different levels of effort within the same person (within subjects design) under different circumstances but almost all replication studies have looked at predicting differences between people (across-subjects design) (Pinder, 1991: 154-155). After correction of this flaw, support for the validity of the theory has improved greatly (Muchinsky, 1977: 154-158; Pinder, 1991: 155). According to Spector (1996: 202) there is empirical support for the predictions of expectancy theory. Studies have shown performance is related to the individual components of expectancy theory, as well as for the multiplicative combination.

From an analysis of the empirical evidence relating to the valency-instrumentality-expectancy theory, House, Shapiro and Wahba (1974: 482) argue it has only limited use because it tends to be more valid for predicting in situations where effort-performance (expectancy) and performance-reward (instrumentality) linkages are clearly perceived by the individual. In this regard the theory tends to be idealistic because few people perceive high correlations between performance and rewards in their jobs. Robbins (1998: 189) points out if organisations actually rewarded individuals for performance rather than criteria such as seniority, effort, skill level, or job difficulty, then the theory's validity might be considerably greater. However, instead of rendering the theory invalid, this criticism can be used to support it and to explain why a large proportion of the work force exerts minimal effort in executing their job responsibilities.

Based on the research of Behling and Starke (1973) and Korman (1977),



Mc Cormick and Ilgen (1985: 287) report the expectancy theory has been severely criticized on methodological grounds for assuming that humans are too calculative in their decision processes. People do not use such complicated processes but instead use simplification strategies to process information according to their cognitive limits.

Korman (1976: 51) criticises the expectancy theory on its assumption that people are basically hedonistic. Mc Cormick and Ilgen (1985: 287) are, however, more supportive of this assumption by saying "although we may believe these criticisms are valid at the extremes - that is, hedonic principles are not sufficient for all people or, for that matter, for any one person all of the time - we still believe that for a vast majority of behaviors under consideration at work, the assumption is better than any others".

## **- EVALUATION**

An evaluation of expectancy theory shows it is a highly rational and conscious explanation of human motivation. The theory will not be upheld if behaviour is not directed towards maximising gains in a rational, systematic manner. Miner (1980) asserts the expectancy theory will not be predictive whenever unconscious motives deflect behaviour from what a knowledge of conscious processes would predict. In this regard Muchinsky (1977: 155) is supportive as his research suggests people differ in the extent to which their behaviour is motivated by rational processes. Personality correlates also influence the predictive validity of expectancy theory. Broedling (1975: 66) and Lied

and Pritchard (1976: 464) are of the opinion the theory is most predictive for individuals who have an internal locus of control (their lives being subject to their own influence) as opposed to those with an external locus of control (their lives being subject to the mercy of fate). Pinder (1991: 161) states because of the complexity of the theory, managers find it difficult to apply in the workplace.

Managers are often quite limited in the degree of control they have over the practical factors that must be manipulated in order to totally determine their employees' expectancy, valence, and instrumentality beliefs, and thereby influence employee intentions to perform well.

These criticisms and evaluation have led to several modifications of the theory, one of which is the comprehensive extension of Lawler and Porter (1968). It differs from the conventional expectancy model in that while Vroom (1964) proposed satisfaction leads to performance, the Porter-Lawler extension of the expectancy argued the reverse. It suggests a high performance level, if followed by equitable rewards, may lead to increased satisfaction. The extended model attempts to address limitations of the basic expectancy theory by introducing variables such as traits, role perceptions, intrinsic- and extrinsic-rewards and feedback loops to perpetuate subsequent cycles of future effort-reward probabilities (Schermerhorn et al, 1997: 97; Moorhead and Griffin, 1995: 110).

According to Schermerhorn et al (1997: 97) while the research on expectancy theory lends support to its hypotheses, specific details such

as the operation of the multiplier effect remain subject to question. Researchers, however, indicate their inability to generate more confirming data may be caused by problems of methodology and measurement rather than to an inadequacy of the theory.

Hellriegel, Slocum and Woodman (1998: 156) present a somewhat different evaluation to the views expressed. They point out researchers are still working on ways to test this model which has presented problems. Firstly the model tries to predict choice or the amount of effort an individual will expend on one or more tasks, but there is little agreement about what constitutes choice or effort for different individuals. Secondly, the model does not specify which second-level outcomes are important to a particular individual in a given situation. Although researchers are expected to address this issue, comparison of the limited results to date is often difficult because each study is unique. Thirdly, an implicit assumption of the theory is that motivation is a conscious choice. People often do not make conscious choices of the outcomes they seek. They do not consciously take the time to calculate the pain or pleasure they expect to avoid or gain when making a choice.

### 6.3.2 CONTENT THEORIES OF MOTIVATION

From the various content theories of motivation those of Maslow (1943, 1954, 1970), Alderfer (1969, 1972), Herzberg (1959, 1966) and Murray (1932, 1954, 1970) are presented as a group and the achievement motivation theories of McClelland (1961) Atkinson (1957, 1958) and their

associates as another. Theories in each group offer diverse perspectives on the needs people bring to the work environment.

#### 6.3.2.1 MASLOW'S NEED HIERARCHY

This theory was originally conceptualised as a general theory of motivation which later found application in industrial/work settings (Porter, 1962). Maslow's (1943, 1954, 1970) theory of motivation holds people have a few basic needs and are motivated by the desire to achieve outcomes that satisfy these needs, i.e., the source of motivation is needs. Needs are biological or instinctive, characterise humans in general, have a genetic base and influence behaviour unconsciously. People behave as they do because they are in the process of satisfying their needs. Once satisfied, the need no longer dominates behaviour and another rises to take its place. Need fulfilment is never-ending and life is thus a quest to satisfy needs. The distinguishing features of this theory are firstly the identification of needs, and secondly the organisation and relationship of these needs to each other.

Maslow (1970: 46; 1943: 381) identified five types of needs:

- . Physiological: these are the most basic; their fulfilment is necessary for survival and include air, food, water and sex.
- . Safety: their fulfilment is necessary for self-preservation and include freedom from threat, danger or deprivation.
- . Social: their fulfilment involves the ability to live in harmony with others and include the desire for association, belonging, love, companionship and friendship.

- . Self-esteem: their fulfilment leads to a sense of adequacy, obstructing them produces feelings of helplessness and inferiority. Needs include self-confidence, recognition, respect of peers, and appreciation.
- . Self-actualization: it involves the realisation of one's full potential. "What a man can be, he must be".

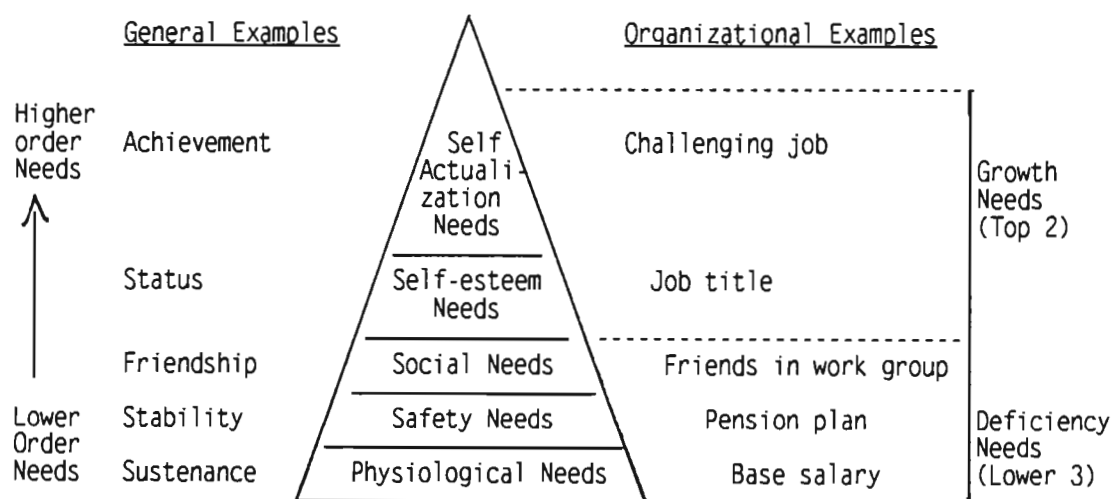
With regard to the relationship among needs, Maslow (1970: 38) proposed they exist in a hierarchy of prepotency. At the base are the physiological needs which must be satisfied first and continuously, followed by the safety, social, self-esteem needs and culminating with the highest need, self-actualization. Physiological and safety needs are referred to as basic, whilst the remaining ones are higher-order needs. Figure 6.5 gives general and organisational examples of the needs Maslow's hierarchy represents.

Maslow (1970: 98-100; 1987: 57-59) identified numerous principles upon which the hierarchy is structured, some of which are:

- . The higher need is a later evolutionary development.
- . Higher needs are later ontogenetic developments.
- . The higher the need the less imperative it is for sheer survival, the longer gratification can be postponed, the easier it is for the need to disappear permanently.
- . Living at the higher need level means greater biological efficiency, greater longevity, less disease, better sleep, and better appetite.
- . Higher needs are less urgent subjectively.

- Higher need gratifications produce more desirable subjective results, i.e., more profound happiness, serenity, and richness of the inner life.
- Pursuit and gratification of higher needs represent a general trend towards good health.
- The higher needs have more preconditions.
- Higher needs require better outside conditions (familial, economic, political, educational, etc.) to make them possible
- Satisfaction of higher needs is closer to self-actualization than is lower-need satisfaction.
- The lower needs are far more localized, more tangible, and more limited than are the higher needs.

FIGURE 6.5 MASLOW'S HIERARCHY OF NEEDS



Source: Adapted from Moorhead, G., and Griffin, R.W. (1995). Organizational Behavior : Managing People and Organizations. 4th Edition. Boston: Houghton Mifflin Co., p. 83.

Maslow (1943, 1970, 1987) has carefully pointed out the various need levels are interdependent and overlap. Each higher level need emerges before the lower level need has been fully satisfied. In addition he notes individuals may re-order the needs. This observation obviously violates the strict adherence to the principle of prepotency proposed by the hierarchy.

Wahba and Bridwell (1976: 212) hold Maslow's theory has broad implications for organisation management. In the first instance it is important to find out where on the hierarchy employee need satisfaction has stopped so that an estimate can be made of what goal objects are likely to motivate employees. Maslow's theory suggests the organisation would be wasting time and money if it tried to use pay as a motivator if salaries were sufficient to take care of physiological and safety needs, but workers complained of social isolation. It would have to focus on the social environment such as the behaviour of supervisors and relationships between organisation members. The second implication is the best interests of the organisation are served by satisfying all the lower needs of employees so they will be more responsive to incentives relevant to ego and self-actualization needs. The higher needs are expected to motivate creativity if the organisation provides a climate conducive to the gratification of these needs. Work is seen as important in self-actualization and not in fulfilling basic needs.

The extent to which the assumptions of Maslow's (1943) hierarchy have permeated managerial thinking is evident in the theory of Mc Gregor (1960: 33-34, 47-48) in which he contrasts the conventional Theory X

philosophy of management with an enlightened, humanistic Theory Y position. Theory X assumes people are lazy, irresponsible, avoid challenge, must be coerced to perform and want security. Theory Y assumes a positive position in that all people are industrious, responsible, seek challenge, can exercise self-direction and regard work as part of their lives. Implicit in Theory Y is the idea organisations should recognise the needs hierarchy of employees and try to arrange conditions in such a way that by satisfying their own needs employees can contribute maximally to the goals of the organisation. More attention ought to be given to satisfying social, self-esteem and self-actualization needs (the higher order needs) than to physiological and safety needs (the lower-order needs). Whilst Mc Gregor (1960: 88-89) holds people be given the opportunity to interact, to feel important through more responsibility, to participate in decision making, and to be creative, lest they satisfy their needs in non-production or counterproductive ways, Robbins (1989: 151) states there is no evidence to confirm either set of assumptions is valid or the acceptance of Theory Y assumptions and altering one's actions accordingly will lead to more motivated workers.

#### - EMPIRICAL EVIDENCE

Empirical support for the need hierarchy theory of Maslow is less than impressive. Despite its wide acceptance based on instinctive appeal research findings show little clear or consistent support (Wahba and Bridwell, 1976: 213; Miner, 1984: 296; Schermerhorn et al, 1997: 89).



Using a "cross-sectional" research technique Porter (1961: 5) attempted to show differences in the importance of various needs among groups of individuals at various organizational levels. He found the management position within the organisation was important in determining the extent of psychological need fulfilment. He also found higher levels of the organisation appeared to provide greater opportunity for the satisfaction of higher-order needs while lower levels in the organisation provided the opportunity for the satisfaction of only more basic needs. While these findings are supportive of Maslow's theory, comparisons across groups (cross-sectional research) is not considered to be a strong test of the theory. With reference to cross-sectional research Landy (1989: 371) notes "this is a necessary but not sufficient condition for support of the theory". The appropriate test is longitudinal research which must demonstrate that the same individual progresses through the hierarchy, changing from one need level to the next, as lower needs are satisfied.

Based on longitudinal research two studies yield data that contradict Maslow's model. Firstly, Hall and Nougaim (1968: 30) found need intensity correlated positively with need satisfaction among a group of AT & T executives over a five year period. The more a need was satisfied the more important it became, a finding that is directly opposite to the need-hierarchy theory. In a similar vein Rauschenberger, Schmitt and Hunter (1980: 655) found as one need increased in importance all the other needs increased as well. Secondly, Lawler and Suttle (1972: 266) assessed a group of lower-level managers at two points in time separated by six months. They found the

satisfaction of lower-level needs (i.e., physiological and safety) does not appear to affect the importance of higher-level (social, self-esteem and self-actualization) ones in quite the same way as Maslow had predicted. They also found a low correlation of only 0.38 on a test-retest reliability of their needs. This evidence suggests either the needs of managers changed over time or the measurement was unreliable. Further they found needs exist in a two-level hierarchy as compared with Maslow's five. These studies lead to the conclusion the hierarchical nature of the theory does not hold.

Mitchell and Mougill (1976: 335) did not find support for the five-level hierarchy when needs were evaluated on different samples of accountants and engineers in Canada. Their results suggested security needs are distinct from the others, all of which clustered together as another group. While they did not reject the five-level hierarchy their results were not fully supportive. Betz (1984: 205) found mixed support for the theory. On the negative side she found need importance was not related to need deficiency. However, in line with the predictions of the theory she found a positive correlation between need fulfilment and life satisfaction. In attempting to identify Maslow's need categories Payne's (1970: 252) factor analysis did not come up with groupings that concur with Maslow's classification.

Locke (1976: 1308) has criticised Maslow's need hierarchy theory on logical grounds, arguing it is impossible to find a meaningful definition of self-actualization. He argues "to... 'become more and more what one is...' is self-contradictory. To become '... everything

one is capable of becoming...' is impossible if taken literally, since every person is metaphysically capable of becoming almost an unlimited number of things. A person who tried to become self-actualized in this sense would probably become neurotic due to insoluble conflict among the thousands of choices open to him".

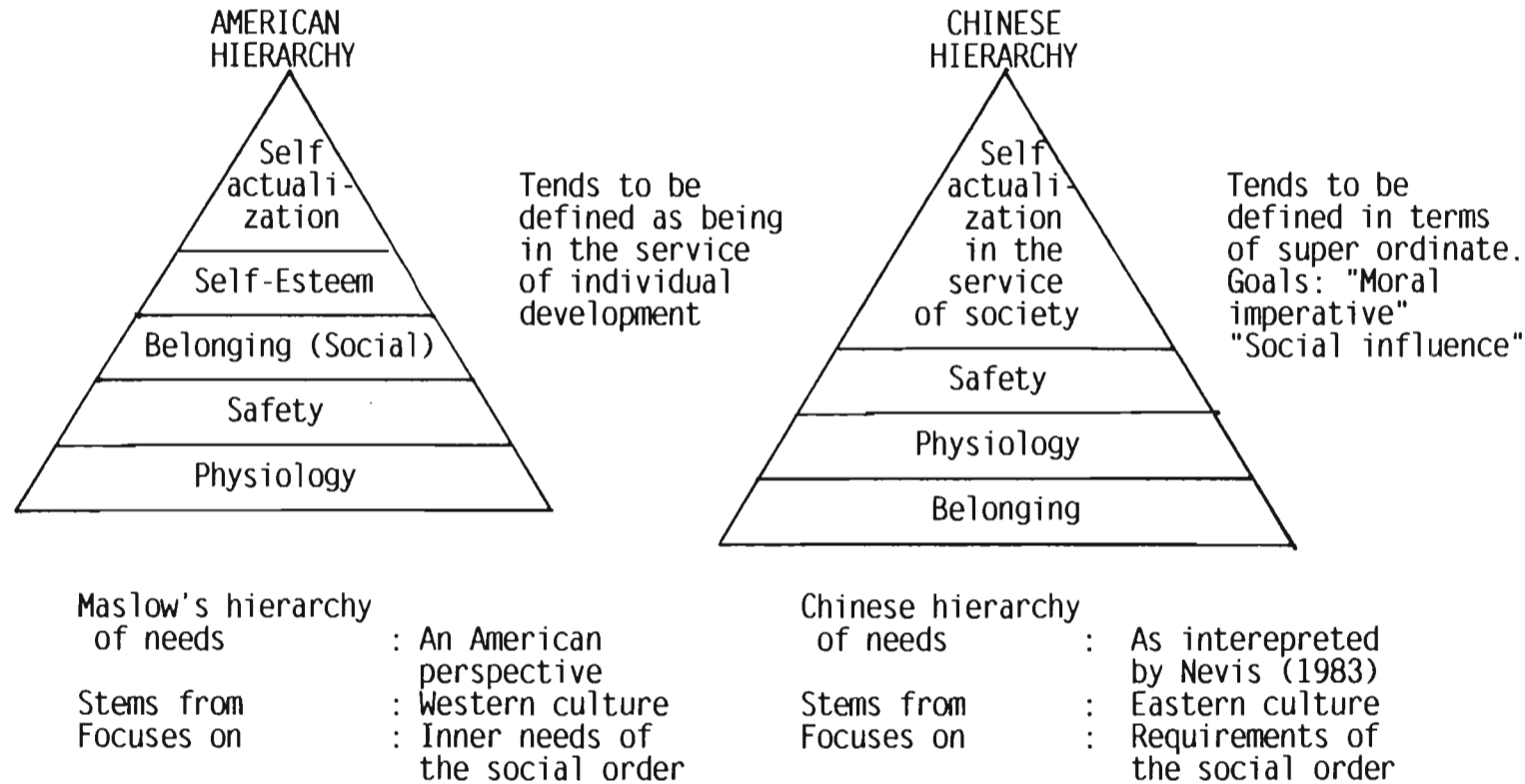
While Maslow (1970) accepts people do strive to satisfy some needs more fully than others at a given point in time, the universality of the needs identified by him is questioned. According to Schermerhorn et al (1997: 89) the failure of evidence to support Maslow's hierarchy suggests the likelihood it operates in a flexible hierarchy. Some research suggests there is a tendency for higher order needs to increase in importance over lower order needs as individuals move up the promotion ladder. Other studies report needs vary according to a person's career stage, the size of the organisation, and geographical location. There is also no consistent evidence the satisfaction of a need at one level decreases its importance and increases the importance of the next higher need.

Recent trends in research on Maslow's hierarchy appears to focus on the examination of needs across cultures. Nevis' (1983: 255-257) research on a hierarchy of needs for workers in the People's Republic of China shows Maslow's (1954, 1970) theory would not be applicable there in its proposed form. Nevis (1983: 254-255) contends Maslow's proposal is ethnocentric in that it has an American cultural bias stressing individual achievement.

Moreover, Maslow's (1954, 1970) theory is a reflection of "what was taking place in his world at the time", namely "... during a period of unprecedented growth in the American standard of living, when educational and career opportunities opened up for many of the children of parents whose consciousness was shaped by their experience as immigrants, as victims of the Depression, and so forth". In the People's Republic of China, on the other hand, the society emphasises collectivism very strongly and it is a nation that is "... grappling with serious problems in satisfying basic life needs". Thus, "belonging needs" takes on a different meaning as do "self-esteem" and "self-actualization" needs since a precondition for this type of thinking is ego-driven individualism. Analysis of the data revealed the following comparative hierarchy in the People's Republic of China (Figure 6.6).

As a result of the difference it may be postulated that different need hierarchies exist for different cultures. To this end Hofstede (1991: 126), from his international studies of values, deduced Maslow's hierarchy does exist but the categories may be reshuffled according to the country's prevailing culture pattern. Furthermore, Hofstede (1991: 126) alludes to revising Maslow's (1954, 1970) model because "his mid twentieth-century American middle-class cultural environment" may have not recognised other needs such as respect, harmony, face, and duty.

FIGURE 6.6 COMPARATIVE MODELS OF NEED HIERARCHIES



Source: Nevis, E.C. (1983). Using an American perspective in understanding another culture: Toward a hierarchy of needs for the People's Republic of China. Journal of Applied Behavioral Science. Vol. 19, No. 3, pp. 255-256.

Alder (1991: 153) notes that countries like Japan and Greece which are high in uncertainty avoidance, based on Hofstede's (1980) typology, the security need tends to motivate more strongly than self-actualization does. Likewise, social needs tend to motivate more strongly and dominate in the more collectivist countries like Mexico and Pakistan. Hellriegel et al (1998: 142) report research which states in Denmark, Sweden and Norway, the value and reward of quality of life is more important than productivity. Thus social needs are stronger than self-actualization and self-esteem needs. Therefore, although the needs Maslow identified may be universal, the logic and sequence of the hierarchy differs between cultures.

## **- EVALUATION**

An evaluation of the theory is inclined to lead one to dismiss its substance for its lack of empirical support. There are, however, issues that need consideration. Firstly Maslow's (1943, 1954, 1970) need hierarchy theory is not a "theory" in the usual sense as he did not propose any testable hypothesis. Wahba and Bridwell (1976: 234-235), in their evaluation of the theory have noted the nature of the theory "... defies empirical testing..." and that it "... is almost a non-testable theory". This is because "Maslow's theory is based upon the causal logic..." and is a "... clinically derived theory..." with its unit of analysis the individual. Maslow, in addition, did not discuss any guidelines for empirical tests of his theory, hence the way the theory is tested is open to interpretation.

Maslow's theory is a highly abstract conception of mankind. It is thus more philosophical than empirical. His ideas of self-actualization, for instance, are ingrained in the way people conceive their mission in life. While his theory is deficient in many aspects, its contribution to the sphere of understanding human behaviour in general, and at work in particular, cannot be discarded.

Whilst Maslow's model provides a hierarchy of needs and suggests behaviours that will help fulfill these needs it provides less complete information about the origin of needs. It implies higher level needs are present in most people even if people do not recognise or act to meet these needs (Hellriegel et al, 1998: 142). The higher level needs will motivate people, if nothing else.

#### 6.3.2.2 ALDERFER'S ERG THEORY

Alderfer (1969, 1972) proposed a modified version of Maslow's (1943, 1954, 1970) need hierarchy theory which re-organises Maslow's five hierarchical levels into three. This theory addresses some but not all of the criticisms raised against the theory of Maslow. Alderfer's (1969, 1972) model, termed ERG theory, postulates the following three basic needs levels:

- . Existence Needs: These are needs concerned with the physical existence of the organism. They are material existence needs and are satisfied by environmental factors. They include basics such as food, clothing and shelter and the means provided by work organisations to attain these factors, for example, pay, fringe

benefits, safe working conditions and job security

- . Relatedness Needs: These needs concern how people relate to their surrounding social environment and deal with maintaining interpersonal relatedness with significant others both on and off the job, such as co-workers, superiors, subordinates, family, friends, and enemies
- . Growth Needs: These needs are thought to be the highest in the need category and include the need for self-esteem and self-actualization. These are needs for personal development and improvement and are met by developing whatever abilities and capabilities are important to the individual. They comprise all needs that involve making creative or productive effects on himself/herself and the environment.

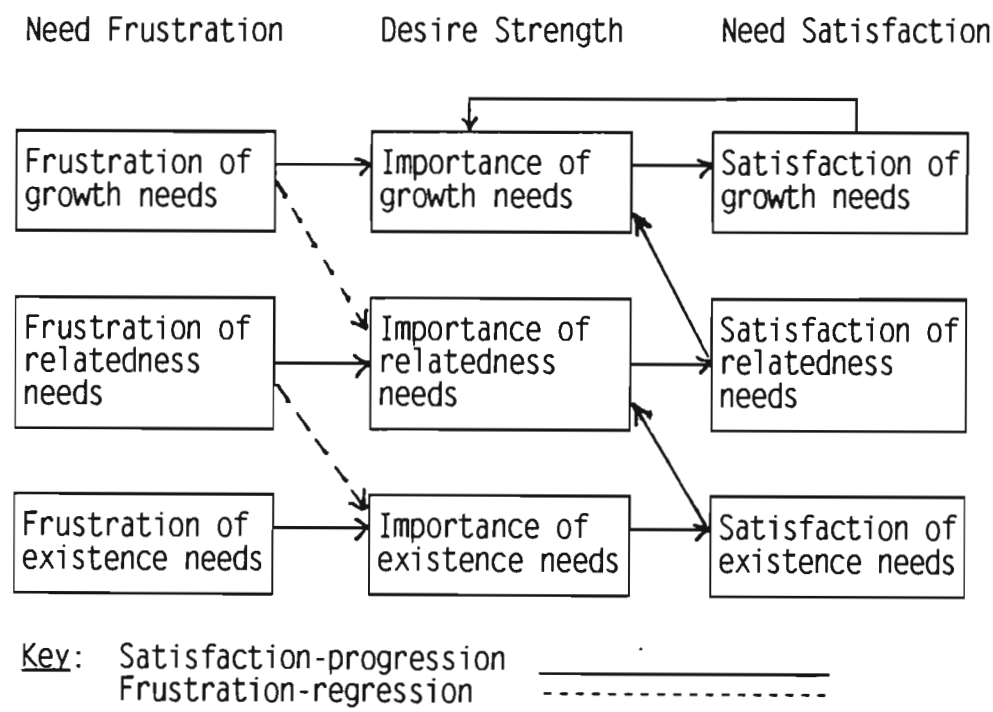
Alderfer (1969, 1972) suggests individuals move up the hierarchy from existence needs to relatedness needs to growth needs, as the lower level needs become satisfied. In this respect it is similar to Maslow's (1943, 1954, 1970) conceptualisation.

Alderfer's (1969, 1972) theory, however, differs in two major respects. Firstly, in terms of the "process" of how people move from one level to the next, and secondly in "content", the number of need levels in the hierarchy. Maslow's model may be expressed as one of "fulfilment-progression" only, i.e., an individual must satisfy a lower-level need before moving on to the next higher level. Alderfer differs in that he



has added a "frustration-regression" dimension. This means if an individual is continually frustrated in his/her attempts to satisfy a higher order need, e.g., growth needs, then relatedness needs (lower order needs) may re-emerge as primary ones and the individual may re-direct his/her efforts toward these lower-order needs (Figure 6.7) (Hellriegel et al, 1998: 143).

FIGURE 6.7                      SATISFACTION-PROGRESSION,                      FRUSTRATION-REGRESSION  
COMPONENTS OF ALDERFER'S ERG THEORY



Source:        Steers, R.M., and Porter, L.W. (1979). Need theories of Motivation. In R.M. Steers, and L.W. Porter, (Eds.). Motivation and Work Behavior. 2nd Edition. New York: McGraw-Hill, p. 34.

Alderfer (1969, 1972) assumes that existence, relatedness, and growth vary on a continuum of concreteness, with existence needs being the most concrete, relatedness needs being moderately concrete, and the growth needs being least concrete. When the less concrete needs are not met, more concrete need fulfilment is sought.

The second major difference is that Alderfer's (1969, 1972) model suggests more than one need may be operative or activated at the same point in time. This assumption suggests a less rigid model of the motivational process. For example, employees who are continually frustrated in their attempts to self-actualise on routine jobs might cope with this frustration by placing increasing importance on relatedness needs and channelling increasing amounts of energy into socializing and other behaviours that fulfil these needs. If their relatedness needs are also frustrated, they may move an additional step down on the hierarchy and place more importance on basic existence needs.

## **EMPIRICAL EVIDENCE**

Mc Cormick and Ilgen (1985: 273) and Hellriegel et al (1998: 144) state there are relatively few empirical tests of Alderfer's ERG theory. Although additional research is needed "to shed more light on its validity" the supporting evidence is encouraging (Schermerhorn, et al 1997: 90). Results from the Hall and Nougaim (1968: 30) longitudinal study mentioned earlier testing Maslow's theory, may be applied to Alderfer's theory in that they found the more a need is satisfied the

more important it becomes. This finding is supported by Rauschenberger, et al (1980: 655). Maslow's theory, however, predicts satisfaction at one level would correlate positively with importance at the next level and negatively at that level.

Wanous and Zwany (1977: 79) found support for the existence of the three categories suggested by Alderfer, good for the growth category, moderate for the existence category and weak for the relatedness category. They also found the three levels were relatively independent of one another and could be measured reliably. Support for the proposal that people progress through the three need levels was also found. With reference to Maslow's (1970: 96) statement where "... today's successful motivator becomes obsolete tomorrow", Wanous and Zwany (1977: 79) found a contrasting situation. They found both relatedness and growth needs can become more, not less, important when highly satisfied. Scherf (1974: 466), basing his research on the questionable assumption that in valuing consumer goods consumers were enhancing the importance of lower-level needs to compensate for the frustration of their higher needs, found consumers who were frustrated in their interpersonal relationships valued consumer goods more than those whose affiliation needs were satisfied. Alderfer (1972) himself has reported mixed research support for his model. The validity of the crux of the model, viz., the systematic progression or regression of need importance along hierarchical lines, remains in doubt.

## EVALUATION

An evaluation of Alderfer's (1969, 1972) theory points to issues similar to Maslow's need hierarchy. These constitute tests of the prepotency mechanism in longitudinal studies. Another issue affecting research is the definition of growth needs. Just exactly what they constitute is unclear especially from a psychological basis. Campbell and Pritchard (1976: 97) say "the definition of growth needs is as slippery as ever and Alderfer presents no conceptual breakthrough". With such vagueness in mind, growth needs provide a nebulous basis for investigation. Miner and Dachler (1973: 379) are of the opinion Alderfer's (1969, 1972) ERG theory appears to be the most promising version of need hierarchy theory available. On the other hand Wanous and Zwaney (1977: 95) conclude need theories may be of little value in day-to-day management practices. According to Carrell et al (1997: 166), general acceptance of the theory's propositions have led to its adoption as a more realistic approach to understanding human needs and as an amendment to Maslow's hierarchy. From the confusion of views about the ERG model, Ivancevich and Matteson (1996: 163) encapsulate its value in the work environment commenting "... need models such as Maslow's and Alderfer's have become popular because they are consistent with other theories of rational choice and because they attribute freedom to individuals. The idea that individuals shape their actions to satisfy unfulfilled needs gives purpose and direction to individual activity. Furthermore, need explanations are so popular, despite little research or verification, because they are simple and easily expressed views of human behavior".

A pioneering study on factors affecting work motivation was carried out by Herzberg, Mausner and Snyderman (1959) in which an analysis of the experiences and feelings of two hundred accountants and engineers in nine different companies was made. Structured interviews sought to establish experiences which made them feel "exceptionally good" or "exceptionally bad" about their jobs. Data gleaned from this project and from a prior review of the literature on the subject of job satisfaction led to the development of Herzberg's (1966) theory of motivation.

Herzberg's (1966) theory is based on the same foundations as the other need theories namely the assumption that individuals are born with certain needs that must be satisfied. However, it differs from Maslow's (1943, 1954, 1970) five-factor theory and Alderfer's (1969, 1972) three-factor theory in that it proposes all individuals have two basic sets of needs, hygiene needs and motivator needs:

- . Hygiene needs are maintenance needs and may resemble those elements that provide a healthy environment. In the work environment they include pay, security, good supervision, general working conditions and company policies. They are extrinsic to the job itself
- . Motivator needs are higher order or growth needs, unique to humans and distinguishable from other animals. They seem to be related to some innate characteristic of individuals that requires them

to seek challenge, stimulation and autonomy and are satisfied by things like responsible work, independence and recognition. These needs are satisfied by things that are part of the work itself (intrinsic), rather than the context in which the work gets done.

According to Herzberg (1966) hygiene factors are responsible for dissatisfaction when they are absent and can reduce dissatisfaction when they are present. He also theorises when provided, motivators can simultaneously increase job satisfaction and job motivation.

Herzberg (1966) postulates two levels of functioning, i.e., motivation-seeking and hygiene-seeking. Motivation-seeking is preferable as it yields productive activity on the part of the worker and few problems of control for management. The theory suggests if individuals can be moved from hygiene-seeking levels to motivation-seeking levels, they will become self-motivated and consequently relieve a manager of his problems. Herzberg (1966) argues if managers want to motivate their employees they can do so only through factors associated with the job itself that draw on motivator needs. To motivate subordinates managers should make the work more interesting and less routine, recognise work that is well done, allow employees autonomy in performing their tasks, and promote those who work well. In general, jobs should be restructured so they become more meaningful, challenging and intrinsically rewarding, i.e., jobs should be enriched.

## EMPIRICAL EVIDENCE

The two-factor theory has generally neither been supported fully nor refuted in its entirety by empirical research. Research results have been contradictory, to say the least (Moorhead and Griffin, 1975: 91). Methodologically it is unsound in that face-to-face interviews introduce bias as people act defensively and will be unwilling to admit to an interviewer that a bad experience was their own fault. They will tend to give socially desirable responses. As a result, they will attribute the cause of a dissatisfaction to someone or something other than themselves (e.g., supervisor, peers, company policy) but will be more likely to take personal responsibility for good events (e.g., finishing a difficult task, recognition for meeting targets). The model has been constructed using a "method bound" approach, i.e., the method Herzberg used to measure the factors determined the results: he asked two questions requiring self reports of favourable and unfavourable job experiences. This means only his approach produces the two-factor model (Newstrom and Davis, 1997: 126).

Because of this apparently weak study design, researchers have tried to replicate Herzberg's (1959) findings using methods other than face-to-face interviews. In most cases they did not find the same results as Herzberg (1959) (Landy and Trumbo, 1980: 406). According to Larwood (1984: 89) both the interpretation made and the methodology by which the data are obtained and analysed appear to be crucial to successful replication of the original results.

Spector (1996: 197) is more forthright in his evaluation by stating Herzberg's (1966) theory is considered by most researchers to be invalid. The major problem with the theory is the two-factor structure of job satisfaction versus dissatisfaction has not been supported by research. The research conducted by Herzberg is considered flawed because it relied on employee descriptions of satisfying and dissatisfying events.

From a conceptual perspective King (1970) identified five different possible theoretical interpretations of the theory. This clearly suggests the theory lacks specificity. In examining the studies that applied to the various versions, King (1970) concluded there was little evidence to support any of them (Landy, 1989: 454). According to Steers and Porter (1991: 413) "... a number of scholars believe the model does not give sufficient attention to individual differences... and assumes that job enrichment benefits all employees. Research evidence suggests that individual differences are, in fact, an important moderator of the effects of job enrichment". The theory, however, has been partly supported among Greek managers, Israeli Kibbutz workers among poor black workers, and among supervisors in state government (Larwood, 1984: 90).

Herzberg is of the opinion that despite cultural differences, motivators and hygiene factors affect workers similarly in different countries around the world. Hellriegel et al (1998: 150-151) report studies which demonstrate this. Table 6.1 below shows a comparison of five countries on the motivator and hygiene factors.



TABLE 6.1                      MOTIVATORS AND HYGIENES ACROSS CULTURES

	Satisfying Job Events	Dissatisfying Job Events
<b>Motivators</b>		
United States	80%	20%
Japan	82%	40%
Finland	90%	18%
Hungary	78%	30%
Italy	60%	5%
<b>Hygienes</b>		
United States	20%	75%
Japan	10%	65%
Finland	10%	80%
Hungary	22%	78%
Italy	30%	70%

Source:        Hellriegel, D., Slocum, J.W., and Woodman, R.W. (1998).  
                    Organizational Behavior. 8th Edition. Cincinnati, Ohio:  
                    South Western College Publishing - ITP., p. 151.

The table shows for workers in Finland, about 90% of the factors leading to job satisfaction relate to motivators. In other countries motivators account for 60% to 82% of the reasons for job satisfaction. Hygiene factors accounted for most of the reasons for dissatisfaction. In Finland, 80% of the workers attributed dissatisfaction to hygiene factors with workers in other countries also attributing dissatisfaction, in high percentages, to hygiene factor. Only 10% of Finns said hygiene factors accounted for their job satisfaction.

## EVALUATION

Gibson, Ivancevich and Donnely (1994: 156-157) evaluated Herzberg's (1996) theory fairly critically by raising several issues. Questions as to whether his limited sample can justify generalisation to other occupational groupings have been raised. Secondly, his oversimplification of the nature of job satisfaction leads to the assumption that managers can easily help produce job satisfaction. Smith and Cronje (1992: 325) say the two-factor theory fails to explain why the various intrinsic and extrinsic factors affect performance.

According to McCormick and Ilgen (1985: 282) the two-factor theory has impacted on the area of motivation to work by stimulating research in "job enrichment" and in intrinsic motivation, although the theory itself did not develop the latter (Ilgen, 1985: 282). Steers and Porter (1991: 413) contend Herzberg (1966) forced organisations to examine possible misconceptions relating to motivation. His argument that "context" factors such as more money should not be expected to affect motivation markedly without giving considerable attention to "content" factors such as opportunities for achievement, recognition and advancement. Landy, (1989: 377) evaluates Herzberg's (1966) theory rather ambiguously when he says "Herzberg leaves us in the dark concerning where these needs come from. The implication is these needs are part of the defining characteristics of homo sapiens - those things that distinguish us in the most basic sense from other species and, as a result, do not have to be explained". Consequently, "... there has been some reluctance to accept Herzberg's propositions on faith" (Landy, 1989: 378). They later

state "as a result of his [Herzberg's] theory, variables are more clearly understood, the operations involved in measuring important variables are more reasonable, and people are thinking more flexibly about the meaning of job satisfaction than they did before his theory appeared (Landy, 1989: 455). This mixed reception is reflective of suggestions made by House and Wigdor (1967: 370), Schwab and Cummings (1970: 404), and Caston and Braiton (1985: 176) that the validity of the theory, to the extent determined, provides more an explanation of job satisfaction than of a theory of motivation, based on the fact that Herzberg (1966) used the critical incident technique in recording people's feelings and experiences. Steers and Porter (1991: 414) hold the view Herzberg's "controversial" theory ought to enable researchers to learn from it that which will help develop better models, rather than accept or reject it totally. In this regard Spector (1996: 197) mentions Herzberg's (1966) theory served as the basis for Hackman and Oldham's (1976) job characteristics theory which is based on the presumption people can be motivated by the intrinsic nature of job tasks.

#### 6.3.2.4 MURRAY'S MANIFEST NEEDS THEORY

Murray's (1938) manifest needs theory is one of the earliest theories that uses human needs as its basic unit of analysis. Based on clinical observations Murray argued people could be classified on the basis of the intensity of different personality-need variables. These needs were believed to represent a central motivating force, both in terms of the intensity and the direction of goal-directed behaviour.

Intensity refers to the importance or urgency with which the need has to be satisfied and direction relates to the person or object that is expected to satisfy the need and towards whom energy is channelled. Murray (1938) regarded an individual's personality as being composed of many divergent, and often conflicting needs which have the potential of motivating human behaviour.

On this basis Murray (1938: 123-124) defined a need as "... a construct (a convenient fiction or hypothetical concept) which stands for a force (the psycho-chemical nature of which is unknown) in the brain region, a force which organises perception, apperception, intellection, conation and action in such a way as to transform in a certain direction an existing, unsatisfying situation". Murray contended needs were something that could not be observed, only inferred from behaviour. In this regard he stated the analysis of needs was "... a hypothetical process, the occurrence of which is imagined in order to account for certain objective and subjective facts" (Murray, 1938: 54).

Murray (1938) believed needs are mostly learned behaviours rather than innate (inherited) tendencies and are activated by ones from the external environment. For example, a person with a high need for affiliation will pursue that need by associating with others only when the environmental conditions are appropriate and that need has been aroused. Then only would the need be manifest or "activated". If the need is not used it is said to be latent or not activated. A latent need does not imply the need is not strong. It simply means the need is inhibited and has found no overt form of expression. For example,

a person may have a high need for achievement but this need may not be strongly aroused due to environmental obstacles such as the lack of a challenging task. If a challenging job were to be provided, achievement-oriented behaviour would be energised. Murray's conception thus closely resembles the concepts of "motives" and "drives" and could be compared to states of disequilibrium.

Murray (1938: 315-317) identified a wide range of needs people acquire in varying degrees through their interaction with their environment. He first developed a list of fifteen viscerogenic (primary) and psychological (secondary) needs which was expanded periodically as he developed his theory (Cherrington: 1991, 23). Murray's (1938) list was not based on empirical research but rather his conceptualization of the internal states that govern human behaviour generated from clinical experience and observation (Campbell and Pritchard, 1976: 96). All needs associated with psychological functioning are viscerogenic and include the needs for food, water, sex, urination, defecation and lactation. Psychogenic needs include abasement, achievement, affiliation, aggression, autonomy, deference, power, and dominance, amongst others. An adaptation of Murray's needs with their characteristics are listed in Figure 6.8.

According to Murray (1938) all people have the same basic physiological needs but not to the same degree. He proposed there is a hierarchy of needs unique to each person in which some of the needs are more important than others, i.e., some needs are prepotent. When these prepotent needs are satisfied others become more important. In this regard Murray differs from Maslow (1943, 1954, 1970) in that Murray does

not suggest a fixed hierarchical relationship between the various needs.

FIGURE 6.8 MURRAY'S NEEDS

Need	Characteristics
Achievement	Aspires to accomplish difficult tasks; maintains high standards and is willing to work toward distant goals; responds positively to competition; willing to put forth effort to attain excellence.
Affiliation	Enjoys being with friends and people in general; accepts people readily; makes efforts to win friendships and maintain associations with people.
Aggression	Enjoys combat and argument; easily annoyed; sometimes willing to hurt people to get his or her way; may seek to "get even" with people perceived as having harmed him or her.
Autonomy	Tries to break away from restraints, confinement, or restrictions of any kind; enjoys being unattached, free, not tied to people, places, or obligations; may be rebellious when faced with restraints.
Endurance	Willing to work long hours; doesn't give up quickly on a problem; persevering, even in the face of great difficulty; patient and unrelenting in his or her work habits.
Exhibition	Wants to be the centre of attention; enjoys having an audience; engages in behaviour which wins the notice of others; may enjoy being dramatic or witty.
Harm avoidance	Does not enjoy exciting activities, especially if danger is involved; avoids risk of bodily harm; seeks to maximize personal safety.
Impulsivity	Tends to act on the "spur of the moment" and without deliberation; gives vent readily to feelings and wishes; speaks freely; may be volatile in emotional expression.
Nurturance	Gives sympathy and comfort; assists others whenever possible; interested in caring for children, the disabled, or the infirm; offers a "helping hand" to those in need; readily performs favours for others.
Order	Concerned with keeping personal effects and surroundings neat and organized, dislikes clutter, confusion, lack of organisation; interested in developing methods for keeping materials methodically organised.
Power	Attempts to control the environment and to influence or direct other people; expresses opinions forcefully; enjoys the role of leader and may assume it spontaneously.
Succourance	Frequently seeks the sympathy, protection, love, advice, and reassurance of other people; may feel insecure or helpless without such support; confides difficulties readily to a receptive person.
Understanding	Wants to understand many areas of knowledge; values synthesis of ideas, verifiable generalisation, logical thought, particularly when directed at satisfying intellectual curiosity.

Source: Steers, R.M., and Porter, L.W. (1983). Need theories of Motivation. In R.M. Steers and L.W. Porter (Eds.). Motivation and Work Behavior. 3rd Edition, New York: McGraw-Hill, p. 31.

Murray (1938) used a variety of methods to measure needs including self-report questionnaires, interviews, observations of behaviour and projective techniques. According to Hall, Lindzey, Loehlin and Manosevitz (1985: 332) the projective technique Murray (1938) developed, called the Thematic Apperception Test (TAT), is probably the most frequently used projective technique and is particularly influential in research on personality and motivation. It consists of a set of ambiguous, unstructured pictures and the subject is required to compose a story about each one of them. As the ambiguous themes can be interpreted in many ways the supposition is the subjects will project themselves into the pictures and reveal their unconscious needs and complexes through the stories they compose.

#### - EMPIRICAL EVIDENCE

From an empirical perspective, little research has been done to evaluate Murray's (1938) theory (Steers and Porter, 1975, p. 35). "However, some of the specific needs defined by Murray have been the subject of much research...", state Moorhead and Griffin (1995: 86). These specific needs include the needs for achievement, affiliation and power, all of which have been extensively researched by McClelland (1961) and McClelland, Atkinson, Clark and Lowell (1953).

#### - EVALUATION

An evaluation of Murray's theory of needs suggests it has implications for just about every facet of life but has not found prominence "... probably because he did not develop any new methods of learning,

teaching or psychotherapy" (Meyer et al, 1989: 286). However, his ideas and methods of research are important because of the influence they have had on subsequent theorists and researchers. Whilst Murray (1938) wrote little about work motivation, much empirical research has been conducted in this sphere by theorists who have applied some of the needs he had identified.

### 6.3.3 McCLELLAND'S AND ATKINSON'S ACHIEVEMENT NEEDS THEORIES (ACHIEVEMENT MOTIVATION)

Murray (1938: 80-81) recognised people vary in their desire or tendency "... to overcome obstacles, to exercise power, to strive to do something difficult as well and as quickly as possible". He called this the "need to achieve" tendency. He devised the Thematic Apperception Test to measure variations in human motivation and thus paved the way for research related to achievement motives.

The achievement motivation theory of McClelland and his associates Atkinson, Clark and Lowell (1953: 275) is rooted in the principles of learning since it contends needs are deemed or acquired by the kinds of events people experience in their culture. In this regard McClelland et al (1953: 83) state: "..., from our point of view all drives (motives) are learned". Their reference to "all drives (motives)" specifically include primary (biological needs) and secondary (learned or social) motives which they argue are based on "learned associations". Learned needs represent behavioral predispositions that influence the way people perceive situations and motivates them in the pursuit of



specific goals. Individuals who acquire a particular need behave differently from those who do not possess it. Based on the "laws of learning", behaviour is contingent upon the "strength of a motive". McClelland et al, (1953: 68, 75) define a motive as "... the learned result of pairing cues with affect or the conditions which produced affect. That is, the sight of food could give rise to the Hunger motive, the sight of mother to the Affiliation motive, the sight of school books to the Achievement motive". Likewise the sight of an army general would give rise to the Power motive. McClelland (1971: 13) defines a need as a "recurrent concern for a goal state".

#### 6.3.3.1 McCLELLAND'S CONTRIBUTION TO ACHIEVEMENT MOTIVATION THEORY

The development of McClelland's (1953, 1961) theory of achievement motivation is based on a closer examination of some of the manifest needs Murray (1938) identified. In research with his colleagues, particularly Atkinson (1964), a three needs theory evolved in which the needs for achievement (nAch), affiliation (nAff), and power (nPow) were identified and studied (McClelland, 1965: 321; McClelland, 1961: 159-172). In their need for achievement research there are usually four ambiguous pictures based on Murray's (1938) TAT series about each of which subjects have to write a story within a time limit of five minutes. McClelland et al (1953: 97-106) and Atkinson (1958) believed by analysing these stories the type and strength of needs would be revealed. Individuals with a high need for achievement (nAch) would generate stories about people who are striving to accomplish a

particular goal and think about how to do it. Individuals whose protocols focus on social interactions and on being with others would have a high need for affiliation (nAff), while stories about dominating, controlling and influencing others reflect a high need for power (nPow).

Hellriegel et al (1998: 146) point out a basic premise of McClelland's model is that motives are stored in the preconscious mind, just below the level of full awareness, i.e., between the conscious and the unconscious. This is the realm of daydreams and fantasy where people talk to themselves without quite being aware of it. The theory holds these daydreams can be surfaced, tested and people can be taught to change their motives.

McClelland et al (1953: 107-138) offered a hedonic interpretation of nAch in that cues previously associated with positive events produce pleasurable outcomes. If prior achievement situations have had good outcomes an individual is more likely to engage in achievement behaviours. However, if an individual were to be punished for failing, a fear of failure could develop and there would be a motive to avoid failure.

#### - THE NEED FOR ACHIEVEMENT (nAch)

The need for achievement is defined by McClelland et al (1953: 275) as "behavior" involving "... either 'competition' with those standards of excellence or attempts to meet them which, if successful, produce positive affect or, if unsuccessful, negative affect". In this regard

affective experiences are connected with certain types of situations and types of behavior. Based on the writings of Murray (1938) McClelland (1961) and Atkinson (1953), Sdorow (1995: 410) defines the achievement motive as "... the desire for mastery, excellence, and accomplishment".

Another recent definition of the need for achievement given by Moorhead and Griffin (1995: 92) states it is "... the desire to accomplish a task or goal more effectively than in the past". This definition includes a time orientation, a learning perspective, and a comparison dimension. While achievement oriented individuals often express their achievements in conventional job related and school related activities, they also find outlets for their achievement striving in other voluntary activities. Humans voluntarily attempt to achieve, master, or compete in a wide range of activities for no other reason than to see if what they have in mind can be done. The Guinness Book of World Records documents such individuals' achievements.

McClelland (1962: 103-105) notes through careful empirical research the person with a high n-Ach is characterised by:

- . Liking situations in which he or she takes personal responsibility for finding solutions to problems,
- . The tendency to set moderate achievement goals and to take "calculated risks", and
- . Wanting concrete feedback as to how well he or she is doing.

Conversely, low need for achievement is characterised by a preference for low risk levels on tasks and for shared responsibility on tasks.

It is important to point out when persons high on the need for achievement are placed on routine and non-challenging tasks their achievement motive will not be activated. Consequently there would be little or no incentive for them to perform in a superior manner under such conditions. In this regard McClelland (1961: 339-340) states "they simply respond less vigorously because there is less incentive value for them in performing the easy tasks...". This view is supported by Steers and Spencer (1977: 472) in their study on the role played by achievement motivation in job design and by Slade and Rush (1991: 166) in their study of achievement motivation and the dynamics of task difficulty choices. Robbins (1998: 176) also concurs by stating research shows people with a higher need for achievement want to overcome obstacles and feel their successes or failures are due to their own actions. Consequently they like tasks of intermediate difficulty where the outcome can be attributed directly to their efforts and the challenges have approximately a 50-50 chance of success. Miner (1980: 46-75), Robbins (1998, 177-178) and Moorhead and Griffin (1995: 92-93) state high need for achievement individuals perform well in jobs that provide intermediate difficulty, rapid performance feedback, and control over their results, these characteristics having been identified by McClelland (1961, 1965) in his early research. Whilst Cummin (1967: 78) states such relationships do occur Kogan and Wallach (1967: 75) argue most support for the moderate-risk taking notion, the principal aspect of the theory, is highly controversial at best. This is because in experimental studies in which the moderate risk-taking notion is supported the level of difficulty has been defined by the experimenter, i.e., he or she has decided what should be regarded as a difficult.

moderate, and easy task. For instance, in the ring-toss experiments of Atkinson and Litwin (1960: 53) they (the researchers) marked off distances from the goal object and assumed the middle distance would be the moderate risk for the subjects. What they overlooked was the issue of individual differences - what is difficult for one individual may not be so for another. They found subjects who had scored low in achievement motivation and had a very high fear of failure stood very close to the target or impossibly far, which guaranteed either success or a good excuse for failing. After controlling for individual differences in perceived risk de Charms and Davé (1965: 565) did not find support for the moderate risk-taking theory. As a result of these problems alternative achievement motivation theories have appeared, the most prominent being the expectancy-value theory of Atkinson and his colleagues.

- **Development of the Need for Achievement**

McClelland (1961) conducted research on the need for achievement at the societal level by correlating its level of economic prosperity with its citizen's need for achievement (Moorhead and Griffin, 1995: 93).

Based on the conception that values acquired in childhood might predict later achievement behaviour, Winterbottom (1953) examined the attitudes of mothers of boys high and low in the need for achievement. She found mothers high in the need for achievement expected their sons to be independent and self-reliant at an earlier age than the mothers of boys low in the need for achievement (McClelland, 1961: 46-47). Subsequent

studies by Sanford and Wrightsman (1970: 212) and McClelland and Pilon (1983: 564) support these findings. Heckhausen (1967) reports children can be differentiated in terms of achievement as early as the age of 3.5 years. Empirical evidence showing meaningful individual differences in the need for achievement can be detected as early as the age of 5 years (McClelland, 1961: 340; Westen, 1996: 401). By linking these findings with Weber's hypothesis that Protestantism (which emphasised self-reliance values) led to the spirit of modern capitalism, McClelland (1961: 51-52) compared the economic development of countries that are predominantly Catholic with those that are predominantly Protestant. He found support for his hypothesis that predominantly Protestant countries had higher rates of productivity than predominantly Catholic countries.

This finding prompted further analysis of the relationship between the need for achievement and economic development. In one study of twenty three modern countries, achievement motivation was indexed from analysing the content of children's stories at different points in history during the period 1920-1950. McClelland (1961: 72-73) reasoned children would tend to become achievement-oriented if stories being read to them contained achievement imagery. He also reasoned if a society moved away from achievement orientation, parents would be less inclined to read stories containing achievement themes to children, or authors of such children's books would be less likely to write books with an achievement orientation. Economic development was measured by means of the per capita electricity consumption. McClelland (1961: 102-105) found firstly the achievement content of children's stories changed over

time, and, secondly achievement motivation varied from country to country. As predicted, he found changes in achievement imagery preceded changes in economic development, citing a statistically significant correlation of +0.53 between the level of the need for achievement in 1925 and the 1929-1950 increases in electrical production. This correlation remained even after controls for such things as differences in resources and in war damage were introduced.

McClelland (1961: 107-158) also attempted to see whether the rise and fall of economic activity within a civilization was correlated with the achievement motive, thereby making it possible to predict development. In one such study investigating the achievement orientation of the early English culture, their literature was analysed by counting the number of achievement themes per hundred lines of literature from better known plays between the period 1500-1830. The measure of economic activity was obtained from historical records of coal exported from England.

The results showed the rise and fall of economic activity followed the rise and fall of the need for achievement by about fifty years.

A study conducted by de Charms and Moeller (1962: p. 140) in the United States has also demonstrated a "wave of achievement motivation" precedes economic "take-off". Waves of achievement motivation were determined by noting peaks and troughs of achievement imagery through counting achievement oriented images contained in textbooks typical of every twenty year period from 1800-1950. An index of economic growth was established from the number of patents granted per million people in the

United States. Whilst a correlation of +0.79 was established between the two measures with changes in the achievement imagery index occurring ahead of similar changes in the patent index curve, no specific time lag was identified.

Westen (1996: 411) cautions the positive correlation between the two variables does not necessarily mean changes in achievement motivation caused changes in practical achievements. However, it does not preclude the possibility of a causal relationship either.

Of late, Ingersoll and Adams (1992: 497) argue children's literature is a part of social construction. A thematic analysis of 29 children's stories in the United States revealed repeating themes centred around the relationship of the individual to the social/organisational structure, motivation and human personality, and problem-solving and organisational routines. These repeating themes support and reflect the culture of the modern United States, i.e., achievement orientedness and individualism.

On the basis of these findings McClelland (1961: 391-436) argued economic development at a national level can be influenced somewhat by the achievement aspirations of a nation's people. Steers (1987: 61) is of the opinion such findings have important implications for efforts to assist underdeveloped nations in that these results suggest a need to instil the achievement motive in the population (in addition to economic aid) in order to facilitate development.



With reference to the relationship between economic development and national prosperity, and the need for achievement, McClelland (1961: 430-436; 1962: 110-111) recommends that foreign aid to poorer countries take the form of raising the achievement motive in the population, rather than on providing financial aid.

On a cautionary note it is important to point out to control for the contaminating influences of wars, weather and natural resources, on economic growth, as measured by electrical power generation and national income in international units, is difficult. Despite this McClelland (1961: 83-103) found promising relationships in his studies, generally in the direction hypothesised between those sets of variables.

A recent study designed to investigate McClelland's (1961) prediction that differences in achievement motivation in various nations may contribute to differences in national economic growth rates, Lynn, Yamauche and Tachibana (1991: 403-409) focused their research on the United Kingdom and Japan as countries representing low and high growth rates respectively post World War II. They measured the achievement motivation and attitudes towards work among college students in these countries. Lynn et al (1991) found British students to have higher achievement motivation and Japanese students higher competitiveness motivation with strong money beliefs.

Whether McClelland's (1961) prediction is supported by this study is explained by the following three propositions:

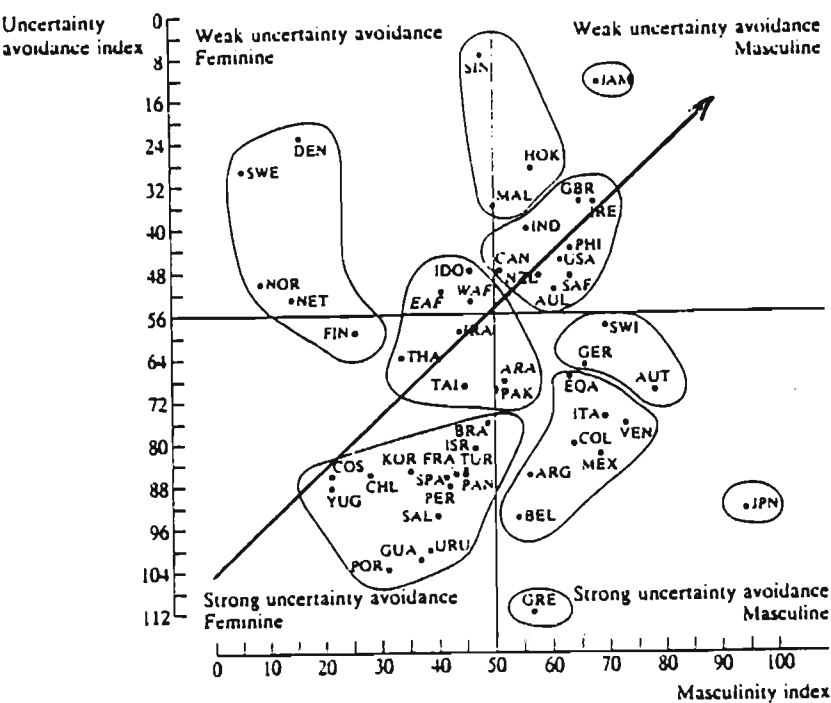
. Firstly, competitiveness may function as a motivation to work

- thereby increasing national rates of economic growth,
- . Secondly, achievement motivation may be high in Japanese workers immediately after graduation, and
- . Thirdly, Japanese economic growth rates will decline in the next generation according to the proposed link between achievement motivation and economic growth.

Tayeb (1996: 59) questions McClelland's thesis that people's need for achievement in industrialised societies tends to be higher compared to the less economically advanced nations. McClelland (1961) also implied individualistic nations have a higher need for achievement than collectivist ones. This position flounders under scrutiny when consideration is given to many collectivist societies that have achieved enormous economic growth and development in the past few decades since McClelland wrote his book in 1961. Such economic performance does not suggest a depressed achievement motive. Tayeb (1996: 59) proposes the difference between individualistic and collectivist societies may lie in the way people view achievement and ambition. In the former, an individual strives for his or her own achievement in life; in the latter the achievement of the group is what is important. In collectivist societies like Iran, India and Japan, parents spend their life's savings on their children's education so that they acquire good qualifications, find a sound job, and marry a person from a respectable background. The child's achievement is an achievement of the family as a whole. Children in turn try to do well not only for themselves but for the sake of their families as well, who as a consequence will be elevated to a higher status.

In his international studies of cross-cultural work related values Hofstede (1991: 123-124) has demonstrated a correlation between the level of achievement motive as defined by McClelland (1961) and a combination of uncertainty avoidance and masculinity. Figure 6.9 shows the position of 50 countries and three regions on Hofstede's (1980, 1984, 1991) masculinity/femininity and uncertainty avoidance dimensions with the need for achievement diagonal through it. This diagonal runs from upper right (strong need for achievement) to lower left (weak need for achievement). Low uncertainty avoidance means a willingness to run unfamiliar risks and a high masculinity index refers to assertiveness and competitiveness, both of which are components of entrepreneurial activity in the American tradition. The figure shows the United States and other "Anglo Saxon" countries lie in the upper right-hand quadrant where uncertainty avoidance is low, masculinity is high and the need for achievement is strong. It must be noted children investigated by McClelland (1961) were found to have a high achievement motivation in countries which also showed a weak uncertainty avoidance and a strong masculinity index (Jackson, 1993: 79). The implication of this relationship is the concept of achievement motivation may be applicable to other cultures but is not universally distributed throughout the world.

FIGURE 6.9 McCLELLAND'S ACHIEVEMENT MOTIVATION COMPARED WITH HOFSTEDE'S MASCULINITY AND UNCERTAINTY AVOIDANCE INDICIES



Source: Adapted from Hofstede, G. (1991). Cultures and Organizations : Software of The Mind. London: Mc Graw-Hill Book Co., p. 123; and Jackson, T (1993) Organizational Behavior in International Management. Oxford: Butterworth Heineman, p. 78.

Steers (1981: 61) Moorhead and Griffin (1995: 93) and Hellriegel et al (1998: 145) note only an estimated 10 percent of the population are high need achievers. McClelland (1965: 324-330) argued the achievement motive can be taught to adults by focusing on four objectives:

- Encourage managers to set realistic, higher, carefully planned

- goals for themselves and to keep a record of their performance.
- . Teach managers the language of achievement, i.e., to think, talk, and act like people with a high achievement motive.
- . Give managers cognitive or intellectual support, explain why the achievement motive is important to success, and give them knowledge about themselves.
- . Provide group support, i.e., create esprit de corps from learning about each others' hopes and fears, successes and failures, and from going through an emotional experience together.

In effect, the trainers' work would be to create a group feeling that will reinforce the characteristics of high need achievers (Moorhead and Griffin, 1995: 93).

Westen (1996: 398) provides evidence to support the usefulness of such training programmes. A training programme involving fifty two business executives in India showed a significant number had doubled their rate of entrepreneurial activity when evaluated six to ten months after the course. They began new businesses and employed new workers at a much higher rate than a control group of businessmen from a comparable town in the same region.

Steers (1987: 61) is critical of such findings on methodological grounds by emphasising managers were consistently chosen from entrepreneurial-type jobs thought to be most suited for high need achievers. "The success of such programmes on employees who perform routine, clerical, or automated tasks remains very doubtful because such jobs are not designed to activate the achievement motive" (Steers, 1987: 61).

## THE NEED FOR AFFILIATION (nAff)

According to Murray (1938: 320-321) "... all manifestations of friendliness and goodwill, of the desire to do things in company with others" are classed as the need for affiliation. Birch and Veroff (1966: 65) define the need for affiliation as an "... attraction to another organism in order to feel reassured from the other that the self is acceptable". Schermerhorn et al (1997: 90) say it is "... the desire for friendly and warm relations with others". This need focuses on human companionship and reassurance rather than on being sociable and popular.

According to Moorhead and Griffin (1995: 94) and Cherrington (1991: 41) individuals with a high need for affiliation have:

- . A strong desire for approval and reassurance from others,
- . A tendency to conform to the wishes and norms of others when they are pressured by people whose friendships they value, and
- . A sincere interest in the feelings of others.

Hence they would seek job opportunities that satisfy this need for interpersonal contact, as in sales or teaching.

Smith (1992: 11) says the need for affiliation measures a motive to establish, maintain, or restore positive affective relations with another person or persons. According to him "a great deal of research supports the construct validity of the measure especially if it is interpreted to reflect not so much the tendency to approach affiliation as a tendency to avoid rejection".

Koestner and McClelland (1992: 205-206) define affiliation motivation as "... a concern over establishing, maintaining or restoring a positive affective relationship with another person or group of persons". In order to measure the need for affiliation it is first necessary to show certain conditions could arouse this need through Thematic Application Test (TAT) scoring. Thereafter research may be conducted to establish the validity of the need for affiliation by attempting to find differences - if any - in the performance of high and low need for affiliation people.

In projective research by Shipley and Veroff (1952: 350) where the need for affiliation was considered to be "a fear of separation", i.e., security, an experimental group of faculty members' need for affiliation was aroused by having them rate each other on fifteen adjectives whilst the control group rated food preferences. From a subsequent comparison of TAT stories written by both groups on characteristics related to the need for affiliation, especially "concern about separation", the experimental group was found to produce significantly more statements reflecting the need for affiliation.

In a similar arousal experiment using the projective technique conducted by Atkinson, Heyns and Veroff (1954: 211), where, for TAT scoring purposes, the need for affiliation was regarded as seeking "social acceptance (a more positive approach than the "fear of separation" approach of Shipley and Veroff (1952)), significant differences were found between aroused and non-aroused subjects towards the need for affiliation.

The positive approach to affiliation arousal has been reiterated by Heyns, Veroff and Atkinson (1992: 212) when they note that, from a revision of the scoring procedures and reanalysis of the data gleaned by Shipley and Veroff (1952) and Atkinson, Heyns and Veroff (1954), affiliation is present when stories contain evidence of concern over "... establishing, maintaining, or restoring a positive effective relationship with another person. This relationship is most adequately described by the word friendship". Affiliation needs are more easily inferred from statements of "liking or the desire to be liked or accepted or forgiven" than from negative feelings (bad affect) such as "reaction to a separation or some disruption of an interpersonal relationship".

Whether "hope of affiliation" and "fear of rejection" are really two very different kinds of needs for affiliation is a theoretical issue to be investigated.

There is an obvious theoretical similarity between the pair of conflicting motives and "hope of affiliation" and "fear of rejection" on the one hand and the pair "hope of success" and "fear of failure" on the other which has been shown to be different. While Boyatzis (1973: 264) concludes TAT scoring does not distinguish between the former two dimensions of motivation (i.e., the pair "hope of affiliation" and "fear of rejection"), French (1958: 248) is of the opinion that another projective instrument, the French Test of Insight, may make such a distinction. Since such a distinction has not been made, the issue remains unsettled.



Several studies show the validity of the need for affiliation measurement with the TAT. Atkinson and Walker (1956: 39-40) found high need for affiliation individuals to more accurately pick faces out from among a briefly exposed pattern of stimuli than do low need for affiliation individuals. High need for affiliation individuals also more accurately describe other people as those people describe themselves, indicating greater sensitivity to others by high need for affiliation than low need for affiliation individuals.

Mc Keachie, Lin, Milholland, and Issacson (1966: 459) found high need for affiliation students got better grades in courses taught by teachers who were judged to be warm and considerate. Furthermore, high need for affiliation students got better grades in cooperatively structured groups than in competitively structured ones.

In the organisational sphere, according to Steers (1987: 62) some evidence suggests individuals with a high need for affiliation have better attendance records than those with a low need for affiliation. Cherrington (1991: 41) concurs with this evidence and adds research suggests high need for affiliation employees perform better in situations where personal support and approval is tied to performance. The finding that there is a relationship between high need for affiliation, personal support and high performance is supported by French (1958: 243) and Chung (1977: 47-48).

The implications of such findings for organisations are apparent. To the extent that managers can create a cooperative, supportive work

environment where positive feedback is tied to task performance, individuals with a high need for affiliation tend to be more productive. The reason for this is that by working hard in such an environment, individuals with a high need for affiliation can satisfy their affiliation needs. On the other hand individuals who have a low need for affiliation should be placed in positions allowing them to work fairly independently, since they prefer to work alone (Cherrington, 1991: 42). According to Boyatzis (1973: 256) there seems to be a curvilinear relationship between the need for affiliation and performance. People with moderate levels of the need for affiliation may be more effective managers because those with low needs for affiliation are too unconcerned with interpersonal relationships and those with high needs for affiliation let their concerns for people interfere with their effective performance.

#### - THE NEED FOR POWER (nPow)

Whilst Murray (1938) does not specifically identify power as a separate need its bounds are found in his descriptions of dominance which he says are "... various manifestations of the will to power over other people: ordering, insisting, persuading, suggesting, or seducing. Attempts to control others, to manage an undertaking, to be the leader of a group... dominance by suggestion, flattery, friendly overtures, bribes, fascination or seduction... coercion ... the tyrannous domination of others..." (Murray, 1938: 343-344). Based on Murray's conception of needs the individual who has the power need "attempts to control the environment and to influence or direct other people; expresses as

opinions forcefully; assumes the role of leader and may assume it spontaneously" (Steers and Porter, 1983: 31). Based on Veroff's (1992: 278-285) description of power motivation, Smith (1992: 11) regards the power motive as "... a concern with having the means to influence others". All these descriptions of power have their origins in the work of Alfred Adler (1930) who believed power was the major goal of all human activity. Adler (1930) saw general social interest as being basic to people's humanity and social interests often implied assertive concerns with power. His writings on social interests focused on early learned feelings of inferiority in connection with the family situation wherein he assumed that a child innately fears being overwhelmed by more powerful parents and older siblings (Veroff, 1992: 278). Adler (1930) saw human development as a process by which individuals learn to exert control over the forces that have power over them. As a consequence, an individual derives satisfaction when he or she has the ability to influence the environment. Whilst neither McClelland (1975) nor Murray (1938) saw power as an overwhelming drive as Adler did, they do consider it as an important need. Moorhead and Griffin (1995: 94) and Cherrington (1991: 42) note individuals who possess a high need for power are characterised by:

- . A desire to influence and direct somebody else.
- . A desire to exercise control over others.
- . A concern for maintaining leader-follower relations.

Steers (1987: 63) says research by Steers and Braunstein (1976) has demonstrated employees with high needs for power or dominance tend to be superior performers, have above average attendance records and tend

to be in supervisory positions. Such individuals are also rated by others as having good leadership abilities. From an organisational behaviour perspective Cherrington (1991: 42) and Litwin and Stringer (1968: 18) highlight the positive attributes of individuals with a high need for power saying they tend to make more suggestions, offer their opinions and evaluations more frequently, and attempt to bring others around to their way of thinking. They tend to seek positions of leadership in group activities, and their behaviour within a group, either as leader or member, is described as verbally fluent, talkative, and sometime argumentative. Winter (1973: 5), however, points out research on leadership characteristics suggests there are no common traits among leaders except they have power over some group. Whereas Hunt (1991: 107) alludes to differences in opinion about the usefulness of traits in identifying leaders, Newstrom and Davis (1997: 201) say the most important leader traits are a high level of personal drive, the desire to lead, personal integrity and self-confidence.

Winter (1973) has related the need for power to a wide variety of occupational behaviours. He found significantly higher scores in the need for power amongst students who held, or previously occupied, official "power positions" in universities (such as residence counsellors, members of a presidential research committee, or positions on university publications committees) than those who did not. Likewise, he obtained higher need for power scores amongst university award winners competing in direct contact sports (where man vied with man as in football or basketball), than award winners in sports not having direct contact (such as in track events).

With reference to occupational selection, Winter (1973) has shown people with a strong power motive tend to select occupational fields that offer an opportunity for impact, influence or control over other people such as teaching, psychology, clergy, business, journalism and international diplomacy, rather than law or medicine.

In studies of politics as outlets for vocational choice, Spangler and House (1991: 440) and House, Spangler and Woycke (1992: 395) studied the presidents of the United States ranging from George Washington to Ronald Reagan in the case of the former, and George Washington to Bill Clinton in the latter. They scored motivational imagery contained in their inaugural addresses, the legislation they proposed, and policies they pursued during their terms of office on the dimensions of needs for power, achievement and affiliation. The need for power, especially the need to use power for institutional purposes was the strongest predictor of presidential success and prestige. The needs for affiliation and achievement were inversely correlated with overall presidential prestige.

- **Machiavellianism**

Machiavellianism is a different approach to the assessment of the need for power. It is a term used to describe individuals who are considered as being opportunistic and who try to gain power and manipulate it for their own advantage. According to Ivancevich and Matteson (1996: 136) Machiavellians are concerned with the manipulation of people and with the orientations and tactics used by manipulators and nonmanipulators.

Christie and Geis (1970: 3) and Wilson, Near and Miller (1996: 286) identified the following characteristics of successful manipulators:

- . They display a relative lack of affect in interpersonal relationships.
- . They show a lack of concern for conventional morality.
- . There is a lack of gross psychopathology (very reality-oriented).
- . They have low ideological commitment.
- . They use guile and deceit in interpersonal relationships.
- . They have a cynical view of the nature of other people.

Christie and Geis' (1970) studies show that high Machiavellian personality types manipulate more, want more, are persuaded less and persuade others more than individuals low in Machiavellianism as measured on the Mach Scales. On these scales high Mach individuals were found to be more cool and task oriented than low Mach ones, they tend to test the limits of a situation more, initiate control, and exploit resources in loosely structured situations but tend to be superficial and mechanical in highly structured environments which cannot be manipulated by them. Low Mach individuals tend to be more socially oriented, concerned with others, and distractable (Christie and Geis, 1970: 312; Robbins, 1998: 58). Hence high and low Machiavellian individuals show a high need for power and a high need for affiliation respectively. Smith and Peterson (1988: 128) say Machiavellians may not differ from others so much in what they do as in when they do it, and how they read the needs of a particular situation and use it to their advantage. Hence, they say that there are no differences between the behaviour of Machiavellians and others.

A criticism of the Mach scale is highly Machiavellian individuals would intentionally manipulate their responses to get low scores on the scale thereby rendering the scale useless. Christie and Geis (1970), however, point out scale scores do correlate with behaviour in predictable ways, i.e., high and low Machiavellian individuals do generate high and low scores respectively. They also say Mach scores do not correlate with measures of intelligence, authoritarianism, political preference, need for achievement, anxiety, or social desirability. It is not a new measure of some other well-defined personality characteristic.

According to Robbins (1998, 58) high Mach individuals will be most productive in face-to-face interactive tasks requiring bargaining, as in labour negotiations or where there are substantial rewards for winning, as in commission related sales. The ability to predict their performance would be limited in jobs that require absolute standards of behaviour or where the ends cannot justify the means.

## ● Two Faces of Power

McClelland's (1970) investigations on the impact of the motivational need for power led to the belief there are two kinds of power, one with a negative and the other a positive impact on the dynamics of organisational behaviour. These he describes as "two faces of power". McClelland (1970) appears to have based his conception of the "two faces of power" on Bacharach and Bartz's (1962) coinage and use of the term in political science. In this context the first face is the exercise of power to bring about desired outcomes in a direct and visible manner.

The second face draws attention to conscious and unconscious attempts to create and maintain barriers (Hatch, 1997: 290).

The negative connotation, commonly associated with "power-hungry" individuals, is described by McClelland (1970: 36) as power "... is associated with heavy drinking, gambling, having more aggressive impulses, and collecting 'prestige supplies' like a convertible or a Playboy Club Key". People with this personalised power concern are more apt to speed, have accidents, and get into physical fights. If "... possessed by political officeholders, especially in the sphere of international relations, the consequences would be ominous". This negative use of power is associated with "personal power", in which individuals strive for dominance for the sake of itself. Cherrington (1991: 42) says individuals with a high need for personal power tend to behave like conquistadores or tribal chiefs who inspire their subordinates to heroic performance, but want their subordinates to be accountable to the leader, not to the organisation.

The contrasting "other face" of power is social power. McClelland (1970: 41-43) says this power is characterised by a "... concern for group goals, for finding those goals that will move people, for helping the group to formulate them, for taking some initiative in providing members of the group with the means of achieving such goals, and for giving group members the feeling of strength and competence they need to work hard for such goals". According to this definition of social power a manager may find himself in a delicate position by trying to balance an exhibition of personal dominance on the one hand and the more



socializing use of power on the other. Individuals with a high need for social power satisfy their power needs by working with the group to formulate and achieve group goals. This method of satisfying power needs is oriented towards achieving organisational effectiveness rather than satisfying a self-serving egotism.

According to Hunt (1991: 107) evidence suggests managers who use social power may be the most effective. McClelland's (1975: 27) data show the successful manager has four distinct power related characteristics: "Firstly he believes in an authority system, that the institution is more important than the individuals in it. Secondly, he likes to work and he likes the discipline of working which leads to orderly management. Thirdly, he is altruistic in that he will sacrifice his own self-interest for the welfare of the company and does this in some obvious way that everyone can see. And fourthly, he believes in justice above everything else, the people must have even-handed treatment". Whilst individuals with a high need for social power tend to be more effective, Mc Cherrington (1991: 43) provides some evidence suggesting these individuals pay a high price for their success in terms of their own personal health. Citing a longitudinal study in which the need for power among a group of Harvard University graduates was measured and their careers pursued over a period of twenty years, it was found 58% of those rated high in the need for power either had hypertension (high blood pressure) or had died of heart failure.

McClelland's views on the importance of power to successful management are in contrast to the humanistic positions of Maslow and Mc Gregor,

both of which emphasize the importance of democratic values and participative decision making. There is some empirical evidence that challenges McClelland's need for power view. Pfeffer (1978, 1981) points out those with a high need for power may suppress the flow of information, especially information that contradicts their preferred course of action, and thus have a negative impact on effective managerial decision making.

According to Hellriegel et al (1998: 290) managers who emphasise personal power strive to dominate others and seek loyalty to themselves rather than to the organisation. When this type of manager leaves the organisation the work group usually disintegrates. While managers who emphasise institutional power demonstrate a more socially acceptable need for power. They create a good climate or culture for effective work, and their subordinates develop an understanding of and loyalty to the organisation. Research indicates female managers often demonstrate a greater need for institutional power and a lower need for personal power than their male counterparts.

#### - EMPIRICAL EVIDENCE FOR MCCLELLAND'S THEORY

Most of the empirical evidence which has been presented to support the relevance of the need for achievement is based on research conducted by McClelland and his associates (Cherrington, 1991: 39; Ivancevich and Matteson, 1996: 166). In a paper published by IBM McClelland (1966) reports from an analysis of stories contained in childrens' school readers, used in schools over a twenty-five year period, the content of

the books increased their emphasis on the need to achieve in some countries while in others, Great Britain for example, the emphasis decreased substantially. (This pattern was first reported by McClelland (1961: 102-104) in his early research, using a thematic scoring technique, on achievement motivation.) Based on these findings McClelland (1966) argues it is important for those in positions of authority to seriously consider ways to maintain an upward trend or reverse a downward one in the interests of the economic development of the country, bearing in mind there is a time lag between the "wave of achievement motivation" and economic "take off" of the country. McClelland (1961) believes the educational system in a country reflects the presence or absence of the need to achieve and this conditions its people to behave in certain ways.

With regard to research on the relationship between the need for achievement, need for affiliation and the need for power with managerial success, the belief that high achievers did not make good managers has been questioned. Such a belief has arisen because many conditions managers are faced with like dependence on others and the lack of concrete feedback on effectiveness do not satisfy the needs of high achievers (Cherrington, 1991: 39; Korman, 1974: 194). Steers (1981), however, reports successful managers have been found to have a high need for achievement as well as a high need for power. The study of McClelland and Boyatzis (1982: 737-740) on 237 American Telephone and Telegraph (AT&T) managers highlights the consistent finding that the need for affiliation does not discriminate between effective and ineffective managers. These results are in line with the fact that

managers must exhibit excellence in their jobs as well as command influence over their subordinates. In view of this consistent empirical evidence Stahl (1983) has suggested organizations select their low level and middle level managers from those who obtain high scores on both achievement motivation and power motivation and, on the other hand, exclude those who obtain low scores on both. The study of Smith and Peterson (1988: 7) also espouses the same opinions. Helmreich, Sawin, and Carsrud (1986: 187) provide support for the value of achievement motivation in selection. They found a negative correlation between the need to achieve and job performance for routine jobs after incumbents had been on the job for seven to eight months. Such a finding assists in predicting the possibility of long-term success in jobs when selecting incumbents.

McClelland's use of the TAT focused initially on identifying the need to achieve but it subsequently extended to the needs for power and affiliation. The identification of peoples' needs, through the use of this instrument, can play a role in placement of individuals into positions and/or organisations more compatible with their needs. In this regard Kolb and Boyatzis (1974: 375, 385) assert that social workers may find their dominant need to be that of achievement. Research shows this motive is inappropriate for the work of a social worker. A development programme may be undertaken to reduce this need and bring it more in line with the needs for power and affiliation. Moderate levels of these three motives appear to be important in helping relationships. The point being made here is McClelland's achievement theory is directed at matching the motives of people with those of the

organisations they are working in.

To support his view that the need for achievement can be developed, more specifically learned or unlearned, McClelland (1965: 6-24) reports several instances in which individuals who had a low initial need to achieve, and who were subjected to classroom experiences that resulted in their having an increased need to achieve. Based on this finding he holds the view that economically backward cultures can be changed by inducing and stimulating the need to achieve. The implication of this view is achievement motivation can be taught to individuals and groups, and as a result societies would benefit from its members' exposure to such training. This theory, thus, appears to have a very distinct advantage over other related theories, in that motivation can be taught.

Dipboye, Smith and Howell (1994: 92) are cautious about accepting uncritically the reports of McClelland (1962: 110; 1965: 330), with specific reference to his studies on business managers in India, that through training, groups of people or whole cultures can become more achievement orientated. Dipboye et al (1994: 92) are of the opinion the training programmes contained elements other than need achievement such as goal-setting and social support; "any one or a combination of other factors may have produced the desired outcomes. Consequently, if or when the training programme works, we cannot determine what made it successful". Ivancevich and Matteson (1996: 166) raise other concerns about whether behaviour changed through a learning process in the direction of achievement orientedness can be sustained over a period of time since motives are acquired in childhood. They ask the following

question and answer it in an open ended manner "can something learned in a training and development programme be sustained on a job? This is an issue that McClelland and others have not been able to clarify".

Mixed results have been obtained relating to McClelland's (1962) principle that people prefer to set moderate achievement goals. Matsui, Okada and Kakuyama (1982: 645) note the preference for moderate probabilities of success has generally been supported in laboratory studies. However, Steers and Spencer (1977: 478) found individuals high in achievement motivation performed better on tasks with more challenge and variety; for less motivated individuals the trend was reversed. These results suggest some people prefer challenges whilst others would prefer to avoid such situations and hence these results are not entirely supportive of McClelland's (1963) principles.

#### - EVALUATION OF MCCLELLAND'S THEORY

McClelland's (1961, 1965) achievement motivation theory has been criticised from several quarters.

Firstly, much research supporting this theory was conducted by McClelland himself and his associates. The credibility of findings emanating from one source and placing reliance thereon becomes an issue as the number and scope of intervening variables are restricted by, and/or manipulated by, the depth of understanding of the subject by the researcher himself. In the ring-toss experiments, for instance the researcher marked off distances from the goal object and assumed the

middle distance would constitute a moderate risk.

Secondly, the use of the TAT, a projective psychological personality test, has been criticised as a data gathering tool for its unscientific subjective nature and weak measurement properties (Entvisle, 1977: 378; Ivancevich and Matteson, 1996: 166). Whilst it is argued his technique has advantages over structured questionnaires, the interpretation of respondents' comments is likely to be influenced by the bias of the researcher. It therefore becomes necessary to measure these three needs by using other techniques. Stahl and Harrell (1982) have developed and proposed the use of the Job Choice Exercise (JCE) whereby actual decision-making processes are observed and from these observations motives are deduced. Validity and reliability is claimed to be higher than that of the TAT method. However, by using complex quantitative analytical techniques, Spangler's (1992: 140-154) research on a comparison of the validity of the questionnaire and the TAT as measures of the need for achievement has shown more promising and supportive data for the use of the TAT.

Thirdly, according to Ivancevich and Matteson (1996: 166) "... McClelland's claim that nAch can be learned runs counter to a large body of literature that argues that the acquisition of motives normally occurs in childhood and is very difficult to alter in adulthood". While McClelland (1966) recognises this problem, he argues strong evidence exists in the fields of politics and religion where adult behaviour can be dramatically altered in a relatively short period of time.

Fourthly, Mischel (1973: 253) questions the existence of a relatively permanent need structure within individuals. For instance, while the need for achievement can be taught to a group of, say, disadvantaged minority members, once they return to their normal surroundings the need can be lost due to a non-supportive environment. In this regard Mischel (1973, p. 255) states if a person has a high need for achievement then this individual should show achievement orientations in a wide variety of situations which require performance. Mischel (1973) is pointing out that individuals do not show the stability in behaviour we would hope to see, if needs were relatively permanent characteristics.

Fifthly, according to Korman (1974: 193-194), McClelland's theory "... not only may not predict in cases in which it should, but it may predict in cases in which it should not". For instance, if positive feelings toward achievement are important to people then, positive relationships should not occur randomly, because feelings of achievement cannot be attributed a chance quality. "Yet such relationships do occur, and the theory cannot explain why" (Korman, 1974: 194). With reference to Klinger's (1966) writings, Korman (1974: 193) says there are cases in which McClelland's (1961) theory has not been supported "... the large number of negative findings leaves room for pause and considerable doubt".

The preceding discussion shows McClelland's (1953, 1961, 1965) theory has practical applications in understanding the achievement motive in people in organisations. A clearer picture of the environment or situation that will support the need for affiliation, power and



achievement has yet to evolve. In this regard Mc Cormick and Ilgen (1980: 269; 1985: 275-276) note from a pragmatic standpoint, personality traits such as needs explain less of the variance in behavior than do the characteristics of a situation. This may be attributed partially to measures of needs being less reliable and valid than measures of situations. Since the task of organisational psychologists is to understand and explain work behavior, their effort may be better directed at assessing situations than trying to measure one or more need. Mc Cormick and Ilgen (1980: 269) argue "although the needs [affiliation, power, achievement, safety, security, relatedness, etc.] have intuitive appeal, the empirical support for some relatively permanent set is weak and the measures are shaky". Consequently, the trend has been "... away from an emphasis on needs and toward the cognitive processing of information available in situations". Nevertheless, despite these remaining questions in understanding the achievement motives of workers in organisations, McClelland's theory provides valuable insights into understanding human behaviour.

For instance, a postulate of this theory is needs are learned through coping with one's environment. In this regard managers who are rewarded for achievement behaviour learn to take moderate risks to achieve their goals, bearing in mind that behaviour that is rewarded tends to recur at a higher frequency. "Similarly, a high need for affiliation or power can be traced to a history of receiving rewards for sociable, dominant, or inspirational behavior" (Ivancevich and Matteson, 1996: 166). From the learning process individuals develop their unique mix of needs that influence their behaviour and performance.

Atkinson's (1957, 1958) approach to achievement motivation, the expectancy-value theory, is based on the premise that achievement motives are stable characteristics of personality. The postulate of this theory is that to understand motivational processes individual differences must be considered (Weiner, 1980).

The expectancy-value theory, differs from McClelland's research in two areas. Firstly, Atkinson's (1957, 1958) approach is more laboratory oriented, concentrating largely on manipulable experimental variables as opposed to real-life complex social variables. In this regard Atkinson (1974a: 13) states "the ideas of the theory are based primarily on the results of experiments in which individuals are classified as relatively High and Low in need for achievement (nAchievement) in terms of the frequency of imaginative responses suggesting their concern over performing well in relation to some standard of excellence". With reference to McClelland's approach, Atkinson (1974b: 8) states "McClelland and his co-workers... concentrate on the social origins and consequences of achievement motivation...". Secondly, Atkinson's (1958) approach is an attempt to integrate the concerns of personality theory and the concerns of experimental psychology. This procedure involves firstly classifying and measuring people according to their dominant persisting motivational characteristics, and then secondly seeing how the behaviour of differently classified people differs according to different environments, i.e., to different experimental conditions. In

this regard Atkinson (1974a: 13) states "the scheme represents a specification of the nature of the interaction between personality and environmental determinants of behaviour which Lewin proposed in the programmatic equation,  $B = f(P,E)$ ".

The theory holds there are basically two types of individuals who act in an achievement-oriented fashion under different conditions. These are:

- . People for whom the need to achieve is greater than the fear of failure (i.e., the tendency to achieve success or hope of success), and
- . People for whom the fear of failure is greater than the need to achieve (i.e., the tendency to avoid failure) (Atkinson, 1964; Atkinson and Feather, 1966).

Each of these types of individuals is motivated by the desire to achieve a pleasant affect (feeling). However, there is a difference between the two. In the case of the former the pleasant affect is in achieving, whilst in the latter the pleasant affect is in avoiding failure.

Before reviewing the specific factors (or values) of this theory it is necessary to gain an understanding of Atkinson's very specific conception of environmental variation and its effects on behaviour, bearing in mind behaviour in the expectancy-value theory is a function of both the person and the environment.

Korman (1974: 196) has synthesized Atkinson's (1957, 1958, 1966) approach thus: "for him, the task environment ... can be conceptualized

in terms of the difficulty of the task involved. That is, some tasks have a high probability of being achieved successfully, for example,  $P$  (probability of success) = .90, whereas for other cases the probability of successful achievement is quite low,  $P = .10$ . Furthermore, it is an explicit theoretical assumption of Atkinson's that the incentive value of success (i.e., the pleasure one gets from success) is a negative function of  $P$  (probability of success), that is, we get more pleasure out of succeeding at hard tasks than at easy tasks. Similarly, it is also an explicit assumption that the negative incentive of failure (i.e., the shame one gets from failing) is a positive function of  $P$ , that is, we get more shame from failing on easy tasks than hard ones. Thus, the expectancy of task success and the pleasure derived from succeeding (or the shame from failing) are not experimentally independent of one another in Atkinson's framework. Manipulate one variable experimentally ... and the other is also affected" (Korman's emphasis). It is therefore evident this approach is different from that of McClelland (1961), and Adams (1965). The different approaches to achievement motivation are not antagonistic to one another, instead they facilitate an understanding of the concept.

After a discussion of the two conflicting motives, i.e., the hope of success and the fear of failure as separate motives, it will be shown how the two separate motives interact to produce achievement-oriented behaviours.

## HOPE OF SUCCESS

According to Atkinson's (1957) theory, hope of success can be calculated quantitatively for a variety of tasks with the result it would be possible to predict which task a person will select. To arrive at this quantity three factors, or values, have to be determined. Firstly, it is necessary to obtain a measure of the general personality disposition that motivates a person to succeed ( $M_s$ ). The Thematic Apperception Test has been adapted for this purpose. Secondly, it is necessary to determine the difficulty of the task. This can be expressed as the probability of success ( $P_s$ ). If success is certain,  $P_s=1$ ; if failure is certain,  $P_s=0$ . Thirdly, it is necessary to assess the pleasure or pride a person may experience following success. This factor is called the incentive value of success ( $In_s$ ). For theoretical and empirical reasons it is assumed  $In_s$  is  $1-P_s$ . That is, when the task is difficult (the probability of success is low), the incentive value is high, and when the task is easy (the probability of success is high), the incentive value is low. Atkinson (1957, 1974) assumes the three factors operate in a multiplicative fashion by means of the following formula:

$$T_s = M_s \times P_s \times In_s$$

where:  $T_s$  = tendency to achieve success, or hope of success

$M_s$  = motive to achieve success ( $nAch$ )

$P_s$  = perceived probability of success (task difficulty)

$In_s$  = incentive value of success, or  $1-P_s$

If any of the components is zero, then there will be no tendency to strive for success in a particular situation. According to Atkinson

(1974a: 14) the major theoretical implications of these two assertions.  $T_s = M_s \times P_s \times I_n$ , and  $I_n = 1 - P_s$  are: "The tendency to achieve is more strongly aroused by tasks having intermediate probability of success than either very easy or very difficult tasks. When difficulty is held constant for a group of individuals, tendency to achieve will be more strongly aroused when the motive is strong than when it is weak... The differences in strength of the tendency to achieve success at very easy and very difficult tasks as a function of strength of motive are not ... very substantial".

#### - FEAR OF FAILURE

According to Sdorow (1995: 412) the fear of failure is "the motivation to avoid achievement situations that might bring failure". Bearing in mind the hope of success does not by itself predict final performance, it is assumed fear of failure, or the tendency to avoid failure (Taf, or T-f) helps in this regard. Atkinson (1957, 1974a) assumes fear of failure can be expressed as a quantity through the interaction of three factors. Firstly, there is a general personality disposition, or motive to avoid failure (Maf). For the purposes of obtaining a measure of this tendency Atkinson has used the Manifest Anxiety Scale and the Test Anxiety Questionnaire (Atkinson, 1974a: 16). Evidence suggests situations designed to evaluate performance are likely to arouse this particular motive, i.e., anxiety. Accordingly, the way a person normally responds to tests provides a fairly good measure of this motive. The second factor is task difficulty, or the probability of failure (Pf), which for any given task is  $1 - P_s$ . The third factor, the

negative incentive value of failure (Inf) is  $1 - P_f$ , which is the same as  $-P_s$ . If the probability of failure is 0.90, then Inf is  $-(1 - 0.90) = -0.10$ . These three factors operate in a multiplicative manner according to the formula:

$$Taf \text{ or } T-f = Maf \times P_f \times Inf$$

where:  $T_f$  = tendency to avoid failure, (also designated Taf)

$Maf$  = motive to avoid failure

$P_f$  = probability of failure ( $1 - P_s$ )

Inf = negative incentive value of failure

=  $-P_s$ , (also designated I-f).

The formula states if there is any motivation to avoid failure, there will be some tendency to avoid tasks that could potentially lead to failure. In addition, the maximum value of  $T-f$  (Taf) will also occur with medium-probability tasks, the logic for this being the same as for  $T_s$ . The maximum value of  $P_f \times Inf$  occurs when  $P_f = 0.50$ , but the product is a negative value. The tendency to avoid failure will be the strongest for tasks having a medium expectancy of failure - just the opposite of what is predicted for the individual with high  $nAch$  (Atkinson, 1974a: 17). In other words, the person afraid of failing may choose a task which is so easy that he or she cannot fail or one which is so difficult that there is no shame in failing. A task of medium difficulty is too easy to fail and the shame too great, therefore it is avoided.

## THE RESULTANT ACHIEVEMENT-ORIENTED TENDENCY

Whereas success can lead to positive, excitatory feelings of pride and satisfaction, failure can lead to negative, inhibitory feelings of shame. The expectations of success and failure, acting together, lead people to either approach (excitatory tendency) or avoid (inhibitory tendency) a given task. Atkinson (1974a: 18) maintains these two motives are additive when he states "it is assumed that the two opposed tendencies combine additively and yield a resultant achievement-oriented tendency which is either approach (excitatory) or avoidant (inhibitory) in character and of a certain strength depending upon the relative strength of motive to achieve success and motive to avoid failure in the individual." The way they combine to produce the resultant (total) motivation can be expressed as follows:

$$\begin{aligned} T_s + T_{af} \\ = (M_s \times P_s \times I_{n_s}) + (M_f \times P_f \times I_{nf}) \end{aligned}$$

Since  $I_{nf}$  is negative, motivation to undertake a task can be positive, negative, or zero, depending on whether hope of success is stronger than fear of failure, fear of failure is stronger than hope of success, or the two are equal.

It is important to note when  $M_s > M_f$ , the maximum motivation is predicted to occur for tasks with a 0.5 difficulty level. These are tasks at which success and failure are equally likely. In contrast, when  $M_f > M_s$ , the maximum motivation is predicted to occur for tasks with either a 0.1 or 0.9 level of difficulty. The theory predicts a



person in whom  $M_f > M_s$  will select either a task at which he is almost sure to succeed or, paradoxically, a task at which he is likely to fail. Atkinson (1966) has suggested this paradoxical prediction can be understood if we consider the psychological consequences of failing at a very difficult task. Failure at a very difficult task does not produce shame to the same degree as failing at an easy task (perhaps none at all) (Sdorow, 1995: 412; Westen, 1996: 398). For a person who has not trained at all, losing a hundred metre sprint to the current world champion would be no disgrace at all. In this regard Korman (1974: 198) stresses "... for Atkinson's model, it is not the objective probability of failure that the high FF [fear of failure] person seeks to avoid. Rather, it is the negative affect associated with the feeling of failure that he seeks to avoid, a postulation in keeping with the McClelland theory of motivation that it is affect states ... that are the key motivational influences, both approach and avoidance. In this way, then, Atkinson is able to develop at one and the same time an explanation for the often-noted actual failure-seeking behaviour of people, at least in an objective sense, within a subjective value-seeking framework".

## - EMPIRICAL EVIDENCE AND EVALUATION

In a ring-toss experiment in which subjects' success rate was determined by the number of times they hit a target from a given distance, Franken and Morphy (1970: 855-860) demonstrated through surreptitiously manipulating success rates that subjects who obtained a high hit rate (7 out of 10) moved toward the target thereby making it easier, whilst

subjects with a low success rate (3 out of 10) moved further away from the target thereby making the task even harder.

It appears from these results subjects merely followed the path of least resistance by maximising the outcome that had been arranged for them. In effect,  $M_s > M_f$  subjects changed their position in order to have a task of moderate difficulty, and  $M_f > M_s$  subjects changed their position in order to have either a very easy or very difficult task.

Although both males and females participated in this experiment, the pattern of responses described applies to males only. The fact that women did not respond like men is neither new nor surprising as this is one of the early and most consistent findings revealed by Atkinson's theory. By his own admission Atkinson (1958) says that sex difference in motivation is "... perhaps the most persistent, unresolved problem in research on need achievement" (Horner, 1974a: 92).

Parsons and Goff (1980: 352-353) say while Atkinson's mathematical model predicted men's career aspirations reasonably well, it did not predict reliably either women's adult achievement behaviour or career aspirations. This may be attributed to three basic problems in explaining the life goals of women:

- . The elimination of incentive value as a key determinant of approach behaviour,
- . Oversimplification of the concept of probability of success, and
- . Limitations on the range of achievement goals.

Horner (1968) conducted research on sex differences, in achievement motivation and performance by using the TAT as a measurement criterion. In this research she has speculated females have a "motive to avoid success" based on her finding that women do not respond in the same way as men. Citing this research as a basis, Parsons and Goff (1980: 354) point out that the exclusion of this additional motive, i.e., the fear of success (M-s), is a further weakness of the model. Horner (1968) proposed the fear of success was higher in females than in males and the inclusion of the M-s into Atkinson's model would increase its accuracy as a predictor of female achievement behaviour. Specifically, Horner (1968) suggested women are less likely to approach achievement situations not because of a weakness in the achievement motive but rather because potential success aroused their fear of success motive, which, in turn, created enough anxiety to impede the tendency to approach achievement situations.

It is therefore evident Atkinson's theory has been criticised on both methodological and conceptual grounds. Some evidence is supportive, and other not, of both Atkinson's theory and also of Horner's (1968) proposal.

- **Fear of Success**

Lesser (1973: 217-218) found women's achievement imagery, as measured on the Thematic Apperception Test, increased when they were told the test measured social desirability rather than their IQ or leadership potential whilst for men this produced the opposite result. This

finding creates doubt over the argument that the Thematic Apperception Test (of McClelland), as originally validated with men, measures only achievement motivation. However, a study by French and Lesser (1964: 120) showed women at more academically oriented colleges showed increases in achievement imagery after being told the TAT measured IQ and leadership potential, whereas women at less academically inclined colleges showed increases in achievement imagery only when told the test measured social desirability. An earlier study by Lesser, Krawitz and Packard (1962) yielded similar results. Consequently, these results raise questions about the validity of the TAT in that one cannot be sure a high score on the TAT reflects the need to achieve.

In an attempt to explain why women do not respond in the same way as men, Horner (1974a: 115; 1974b: 251-253) suggested women have a greater fear of success than men, the fear of success arising from consideration of the consequences of success. Negative and positive consequences are associated with success. An analysis of TAT protocols obtained from a sample of 90 female and 88 male university students revealed 62% of the stories written by women about a female character contained themes indicating success had negative connotations such as loss of friends (loneliness), loss of popularity (unpopularity), loss of femininity (guilt), whilst only 9% of the stories written by men about a male character had such themes. Brown, Jennings and Vanik (1974: 172-173) and Tresemer (1974: 82) report follow up studies failed in their attempts to replicate Horner's (1974a) findings. Their results revealed the fear of success occurred in 65% of women but also occurred in 65% or 77% of men. These findings suggest the fear of success either had

changed or had increased in men. A reason presented for these gender based differences depends on what is considered to be a fear of success. Men may not be fearful of success in the same way as women and the result depends on how the tests are scored. If scored only in terms of female themes, sex differences arise as was the case with Horner's (1974a) study. Subsequent interpretations of Horner's (1974a; 1974b) findings - men are strongly motivated to achieve success and women fear it despite their desire to achieve - by Morris (1982: 288) and Morris, (1988) may be linked to a fear of acting and achieving in ways that are inappropriate to one's sex roles. According to Morris (1982: 288-289) women may fear becoming doctors because "men are supposed to be doctors", but men may fear becoming nurses or librarians because these activities are traditionally women's work. These people may be more afraid of reversing stereotyped sex-roles than being afraid of success.

The contradictory and sometimes mixed results from research on the fear of success suggests men and women have different thoughts about the consequences of success. Women tend to see the loss of affiliative relationships as an undesirable outcome of success whilst men concern themselves with the thought that success may not be worth the effort (Louw and Edwards, 1993: 462).

- **Gender Based Differences in Achievement Motivation**

Parsons and Goff (1980, p. 365) hold that men and women are likely to have different value systems because goals and values are affected by sex role socialisation. Differences, they say, are manifested in the

following ways:

- . Males and females have different incentive values for doing and completing certain tasks.
- . Their hierarchies of values may differ in that their core values are ranked in different orders of importance, implying that they have different incentive values which affect the ways in which they define success and failure, and
- . Their utility value of certain tasks differ.

Furthermore, they argue values and motives are very similar by quoting Smith (1969) who states "... in a sense a value may also be a motive, when one's values influence one's choices they do so by virtue of a motivational force". Thus, men and women differ in the values they hold and this causes achievement motivation to differ as well.

Griffin-Pierson (1988: 491-492) states while much literature on achievement motivation shows women as being less achievement motivated than men primarily because they lack the attribute of competitiveness, this finding is based on a misconception of what competitiveness is. Competitiveness is generally understood to mean performing better than others, but if one considers women value relationships more highly than men, one can understand women's reluctance to "beat" others (Griffin-Pierson, 1988: 494).

According to Piedmont, Di Placidon and Keller (1989: 236-237) men and women do differ in achievement motivation, but the differences are not in quantity or amount, but in the type of achievement motivation. This conclusion was reached by using two self-report measures of achievement

motivation: the Edwards Personal Preference Schedule (EPPS) and the Adjective Check List (ACL). High scores on the EPPS relate to success orientation, determination, assertiveness, independence, accomplishment, recognition and social status, all of which are central to the traditional masculine concept of achievement motivation. It is thus expected this instrument predicts better for men than for women. High scores on the ACL, however, show a preference for items which are less goal-directed and which represent "... a consistent need to live up to high and socially commendable criteria of performance" (Piedmont et al, 1989: 236). They include items such as alertness, ambition, efficiency and conscientiousness amongst others. The ACL is thus more sensitive to the internal motivation of women, and hence predicts better for women than for men. Piedmont et al (1989: 237) say scores on both instruments are valid and reveal meaningful gender-related differences in achievement motivation.

The findings of Piedmont et al (1989) concur with the earlier research results of Gaeddert (1985) and Gaeddert, Koelting and Littlefield (1984) whom Piedmont et al (1989: 230) quote thus "... men were more likely than were women to define their success in terms of external referents (gaining prestige through accomplishment) ... women were more likely ... to define success by referring to internal standards ('I did what I set out to do')". Halvari (1990: 529) is supportive of the notion there are gender differences in motivation by affirming Erwing's (1981) view that males and females define success and failure differently: males use more tangible objective definitions whilst those of females are more internal and subjective.

South African studies on gender differences and achievement yield somewhat different results. Erwee's (1981) conclusions, from a study using the Achievement Motivation Questionnaire to assess the achievement motivation of Black first year university students, questions what is referred to as "... the stereotype that males are more achievement motivated than females" (Erwee, 1981: 48). Erwee's challenge rests upon results which show both sexes obtained high scores on all five dimensions of the questionnaire. However, males scored higher than females on only two dimensions, namely, aspiration and personal causation. These results led Erwee (1981) to conclude while Black males and females both have high level of achievement motivation, males have higher level aspirations and are more convinced of control over their lives whilst females show a tendency to satisfy their ambitions in occupations regarded as typically female. Furthermore, Erwee (1981) refers to the study of Moodie (1979) wherein it is claimed in comparison to men, Black tribal women are very hard workers and play a significant role in the tribal economy. From an evaluation of the literature Erwee (1981) deduced Black women show characteristics of achievement oriented individuals in that they are reliable and diligent.

Thomson's (1990) study comparing achievement motivation between male and female school children in the Pretoria and Witwatersrand area (Gauteng) found no significant differences in achievement motivation between these groups. Her results showed no fear of success among either males or females in the sample. However, a significant negative correlation was obtained between the female need for achievement (nAch) and fear of success. This finding supports Horner's (1974a, 1974b) results that



fear of success functions as an intervening variable which inhibits female achievement motivation scores. The conclusion drawn from this study is while the incidence of fear of success appeared to be less than that in America (in comparison with Horner's (1974a and 1974b) results), its effect seems to be similar.

South African studies seem to suggest both males and females have high achievement motivation levels, the gender groups express their achievement motivation in different ways, and female scores are possibly inhibited by a fear of success. Whilst the latter two findings are consistent with results obtained in the United States, the former (i.e., that both males and females have high achievement motivation) differs in that males have higher achievement motivation levels. In this regard gender differences in achievement motivation across cultures may be the result of social learning differences. According to Tohide (1984: 468) background and environmental factors are more powerful shaping forces of behaviour than personal attitudes, abilities or behaviour characteristics.

#### ● Culture Based Differences in Achievement Motivation

With regard to cultural and ethnic differences in achievement motivation, McClelland's (1961: 107-158) analysis of economic growth in different nations suggests there are differences in achievement motivation between different cultural groups. In a subsequent paper he notes "... in America we have to work through the problem of how being achievement oriented seems to interfere with being popular or liked by

others which is highly valued by Americans. In Mexico a central issue is the highly valued "male dominance" pattern reflected in the patriarchal family..." wherein dominant fathers have sons with low achievement needs and authoritarian bosses who do not encourage the need for achievement in their top executives. He also alludes to possible conflicts, rightly or wrongly, between the need for achievement and popular traditional cultural values guided by religious doctrine, for instance "... the Bhagavad Gita in India or the Koran in Arab countries that seem to oppose achievement striving or entrepreneurial behavior" (McClelland, 1965: 328). Weber's (1978: 4) examination of the impact of the Protestant work ethic on prosperity and wealth showed this doctrine (the work ethic) led to a high need for achievement among Protestants and consequently this accounted for differences in economic development amongst nations.

Nasser (1984: 106) describes an individual with a need for affiliation as "... group minded, dependent, high on support, goals dictated by others, follower behaviour, evasion of obstacles, lacks tenacity", and a person with a need for achievement as "... individualistic, independent, self-starter, moderate risk taker, problem-solver, high on decision-making, leader behaviour, high tenacity". With reference to the significance of these needs on economic growth Nasser (1984: 106) quotes McClelland, Rosen, Atkinson, Winter and Willers who have identified two important aspects of this need structure:

- . "The dominant need which emerges in a given nation is a product of the socio-cultural make-up of that nation, e.g., nAch is dominant in Northern Europe.

There is a direct significant relationship between the incidence of nAch in a nation and the economic growth of that nation. The higher the incidence of nAch, the more economically prosperous is that nation likely to be".

According to Nasser (1984: 106) nations regarded as economically prosperous show a nAch: nAff mix of 15%:85% in that 15% are leaders and 85% are followers. White South Africans tend to reflect the ratio of economically prosperous nations while Black South Africans have a ratio of 97:3 representing nAff and nAch respectively. With reference to Nasser's (1984) research, Charoux (1985: 25) attributes this difference to Black South Africans being subject to "... a group-minded tendency and the extended family system [which] have tended to keep dormant the nAch characteristic which may have otherwise emerged". Based on Hofstede's (1980, 1984, 1991) dimensions South African Blacks and Whites may be considered collectivistic and individualistic values systems societies respectively. On a global level collectivist societies, e.g., Japan and Korea, have high achievement motives judging from their economic prosperity over the last three decades. Hence, the dormancy explanation of Charoux (1985) is questionable.

Nasser, van Veijren, Venter and Schmickl (1977) make reference to two early studies comparing achievement motivation among different cultural or racial groups in South Africa. In one such study Marsbach (1969) found English-speaking Whites obtained higher scores than their Afrikaans-speaking counterparts on the need for achievement, a result that is consistent with the fact that English-speaking Whites have

traditionally been entrepreneurs in South Africa. In the second study referred to, Lazarus (1969) compared the achievement motivation of White and Coloured adolescents and found the former group to have scored higher. The explanation offered for these differences is Coloured children do not receive independence training, especially in achievement related values, to the same extent as White children.

Louw and Louw-Potgieter (1986: 269-280) conducted a cross-cultural study of achievement-related causal attributions on samples drawn from three South African universities, viz., the University of Natal, Durban, the University of Durban-Westville and the University of Zululand, which were predominantly White, Indian and Black respectively. For all subjects, achievement was attributed to effort rather than ability, luck or context. On a racial or cultural difference basis, Whites were least inclined to attribute achievement to external uncontrollable causes. This can be understood in terms of their being the "advantaged" group who experience control over their environment. Blacks on the other hand, attributed achievement to external uncontrollable causes the most. This can be explained by the fact that they were a disadvantaged group who need ego-defensive, external attributions to maintain a positive self-image.

- **Managerial Status Based Differences in Achievement Motivation**

According to Robbins (1998: 2) managers are individuals who achieve goals through other people. Wexley and Yukl (1977: 144) note affective

managers tend to have a higher than average amount of intelligence, verbal fluency, self assurance, initiative, achievement motivation and ambition for power.

Boldy, Jain and Northey (1993: 158) say European managers are characterised by ambition, competitiveness, achievement and goal orientation. Bhargava (1993: 35-40), an author with Asian roots, describes a manager as one who is a motivator, a high achiever, a high performer and an innovator. Whilst other definitions of managers focus on their responsibilities such as planning, organizing, directing and controlling behaviour in organisations, the abovementioned sample emphasise the achievement motive (Wagner and Hollenbeck, 1992: 41).

Northcutt's (1991) studies show there are significant differences in achievement motivation between people in managerial and non-managerial positions, the former having obtained higher scores than those in the non-managerial group. Valli (1986) notes employees in non-managerial positions lack ambition and competitiveness in comparison with people in managerial posts. Research by Stimpson, Narayanan and Shanthakumar (1993: 66-67) showed employees in managerial positions obtained higher scores on achievement, innovation and personal control than non-managerial employees. This literature demonstrates there are differences in achievement motivation between employees in managerial and non-managerial positions.

Differences in achievement motivation between these groups may be attributed to social influences. The generalised model of achievement

motivation postulated by McClelland (1961) assumes individuals with a high need for achievement have been reared in environments where competence is expected, independence is granted, fathers are not authoritarian and mothers not dominant. Maehr and Nicholls (1980: 222) synthesise McClelland's (1961, 1965) postulates regarding culture, personality and the "Achieving Society" in the following manner: Achievement-orientated culture leads to achievement training of children. This in turn leads to the development of achievement-motivated persons, followed by the emergence of achievement-orientated societal leadership. The ultimate result is societal achievement which is known as the "Culture - Child rearing - Personality - Achieving Society" hypothesis. In this way people served as the "Spirit of Hermes" or an entrepreneurial restlessness.

#### 6.4

#### SUMMARY

Motivation is an explanatory term used to attribute meaning to observed behaviours. Through the manipulation of variables, behavioural changes are observed. Thus, motives are inferred from behaviour, and are not something that can be measured directly.

Content theories focus on individual needs, the physiological or psychological deficiencies people feel compelled to reduce or eliminate. They suggest managers must create a work environment that responds positively to individual employee needs. Content theories help explain how poor performance, undesirable behaviour, and low-satisfaction, amongst other negative outcomes, can be caused by needs that are not

satisfied on the job. The motivational value of rewards can also be analysed in terms of activated needs, to which a given reward either does or does not respond. Amongst the more prominent content theories are the Needs hierarchy theory which proposes five needs (physiological, safety, belonging, esteem, and self actualization), each of which must be satisfied before the next becomes prominent; ERG theory which posits three needs (existence, relatedness, and growth, the growth needs include self actualization); the Motivator-hygiene theory which proposes two categories of needs, namely, motivator needs (the nature of work and its level of achievement and responsibility) and hygiene needs (aspects of the work environment such as pay and supervision); and Achievement motivation theory which posits the need to accomplish something and to be the best in whatever one undertakes.

Process theories focus on the cognitive processes which influence behaviour. They probe beyond the simple identification of needs level to deeper cognitive levels to establish how needs lead people to behave in particular ways, relative to available rewards and opportunities. The more prominent process theories include the Intrinsic motivation theory which links the motivation to perform with the absence of such external factors as pay and promotion; the Goal-setting theory which suggests motivation is defined by one's intention to achieve a particular goal; the Reinforcement theory which postulates people will exert effort if rewarded for doing so; the valency-instrumentality-expectancy (VIE) theory which describes people's perceived expectation of rewards that will follow certain behaviours; and the Equity theory which deals with the perceived ratio of outcome to input and how

equitably the ratio compares with those of co-workers.

Both categories of theories have important implications for managers in order that they have an integrated view of the motivational dynamics operating in a work setting. As a cautionary note, all theories discussed have cultural limitations. Whilst worker motivation is a universal concern, its determinants are different in various countries. Researchers must be sensitive to this issue and guard against being parochial or ethnocentric by assuming all people wish to achieve the same goals and are motivated by the same things in similar ways (Schermerhorn et al, 1997: 87; Ivancevich and Matteson, 1996: 158).

The literature review has examined the primary variables under consideration in this study. They are cultural values, achievement motivation and organisational culture. The ensuing presentation describes the methodology pursued to research the interaction of these variables.



## CHAPTER 7

### RESEARCH METHODOLOGY AND RESEARCH DESIGN

#### 7.1 INTRODUCTION

The literature review examined the theoretical aspects of the dimensions to be assessed in this study, namely, culture, values, motivation and achievement needs, and organisational culture. The empirical analysis is directed toward identifying the personal values, the organisational culture, the achievement motivation and the interaction among these variables on different levels of managers on a racial and gender basis in an organisation.

The following discussion presents a summary of the objectives of the study and gives an account of the research process. The research procedure, description of the research instruments, and the statistical tests used to analyse the data are also described.

#### 7.2 OBJECTIVES OF THE STUDY

The primary objectives of the study are:

- . To determine the Personal Value of managers according to job grade, race and gender.
- . To determine the Perceptions of the Culture of the Organisation by managers according to job grade, race, and gender.
- . To determine the Achievement Motivation levels of managers

according to job grade, race and gender.

- . To determine whether biographical variables, namely, age, length of service and level of education influence personal values, perceptions of organisational culture, and achievement motivation.
- . To determine the intercorrelations between the Personal Values and Perceptions of Culture factors.

### 7.3 THE SAMPLE DESIGN

Identification of participants for the study and the process of data collection was done through a series of stages.

#### Stage 1 Identifying and Defining the Population

Organisations identified as possible research opportunities were to fall within certain predetermined and defined parameters. They had to be national companies, be listed directly or indirectly through parent companies or groups on the Johannesburg Stock Exchange, and be based in the Kwa Zulu-Natal region. They also had to be service providers. The organisation would have to provide opportunities for cross-cultural comparisons by having a racially mixed work force. The first organisation to respond favourably, to give permission to conduct the study through using its employees as respondents, and willing to commit itself to cooperate in the collection of data would be used as the source for the sample.

After identifying and obtaining entry into one such organisation, and having explained the purpose of the study together with the benefits that would accrue to it from participating, permission was obtained for

the project to proceed in that organisation. A condition set by the organisation was neither its identity, nor the names of any of its operating companies be divulged.

The population for the study comprised all managers in one out of five operating divisions of this national group whose main business activity is to provide a service in the field of managing and facilitating the transport of freight. This includes moving freight and arranging travel for its customers.

The division in question renders a terminaling service when bulk materials, minerals, or agricultural produce have to be loaded or discharged into or from ships. It consists of eight companies with a centralised head office, constituting a ninth company. Some of these companies have branches in different parts of the country.

## Stage 2                      Obtaining Population Statistics

Meetings with the Human Resources Executive of the division in question were held to gather statistics about its size and its management structure. It became apparent that the nine operating companies (including the head office), functioned independently, and head office set policy and rendered administrative services. Patterson C, D, and E job grade levels in each of the companies were used to classify managers according to lower, middle and senior levels respectively. To make the study representative and to be able to draw valid and reliable conclusions, as well as allowing for non-responses, it was decided to

survey the entire population in these job grades in all the operating companies.

### **Stage 3                      Obtaining Participant Co-operation**

Meetings were set up, through the offices of the Human Resources Executive, with the managing directors and their senior personnel teams in each of the operating companies to solicit their co-operation. The purpose and benefits of the study were explained, the nature of the measuring instruments and the time required to complete them were discussed, the issues of anonymity of respondents and confidentiality of the data were highlighted, and their co-operation sought in encouraging their line managers to participate in the study. Care was taken to explain what each part of the questionnaire measured and how it had to be completed.

In every case, positive feedback had been obtained from these meetings. At the conclusion of these meetings one set of questionnaires was left behind with each managing director to scrutinise in their own time and raise any sensitivities and concerns they may have had about the questionnaire or with the study. Such concerns could be directed to the Human Resources Executive or to the researcher. Questionnaire distribution and return dates were agreed upon. Managing directors and/or their senior personnel were to oversee the process of administration of the questionnaires in their respective companies. They were also to brief their operational managers in instances where their companies had branches outside of Kwa Zulu-Natal. Shift work and

high mobility of managers made it difficult to deliver and administer the questionnaires personally.

#### Stage 4                      Data Gathering

Questionnaires were distributed to each of the operating companies via the offices of the Human Resources Executive for the division. The managing directors or their nominees distributed them to the different categories of managers within their companies. Instructions on how they were to be completed were reiterated. Numbers despatched to each company were determined from central records kept at the head office. The distribution was made as scheduled but the return date was extended to allow for returns from the outlying centres, as well as to follow up on those individuals who had as yet not responded. Two prompts were made, each on a weekly basis, to encourage participation after responses virtually stopped coming in by the closing date. A total of 185 returns were recorded from the distribution of 342 giving a return rate of 54%. Of these, 16 questionnaires were spoilt leaving 169 (49%) as usable. One of the companies did not respond although it had agreed to initially.

The number of managers at the lower, middle, and senior levels in this division hereafter referred to as the organisation (i.e., the 9 companies), totalled 342 at the time the study was done. This in effect was the population. Anderson, Sweeney and Williams (1997: 13) define a population as "... the set of all elements of interest in a particular study". Sekaran (1992: 225) provides a similar definition but expands

on it by stating "... the entire group of people, events, or things of interest that the researcher wishes to investigate" constitutes a population. An element is a single member of a population.

According to Anderson et al (1997 : 13) a sample can be regarded as "... a subset of the population". "It comprises some members selected from the population" (Sekaran, 1992: 226). In this research there is no such subset because questionnaires were despatched to all 342 managers comprising the population. Consequently, problems of sample bias and representativeness usually associated with probability and non-probability sampling had been contained.

According to Harris (1995: 218) "whenever possible, researchers try to study everyone (or every unit) in the population, so that they can be sure their results will be accurate and apply to the whole population. When an entire population cannot be studied, inferential statistics are used to draw inferences from the sample that can be applied or generalised to the population from which the sample came". In the case of this study the entire population was canvassed. Hence, it would be safe to say inferences could be drawn from those who responded to the questionnaire, regarding those who did not, provided the criterion of a sufficiently high response rate was met. Sekaran (1992: 253) provides a generalised scientific guideline in the form of a table for sample size decisions from a given population. From the table, with a population size of 342, a sample size of 181 would ensure a good decision model (Sekaran, 1992).

Neuman (1997: 222) presents a principle of adequate sample sizes by stating the smaller the population, the bigger the sampling ratio should be for an accurate sample. For small populations (under 1 000) a large sampling ratio of about 30% is required, i.e., 300; for moderately large populations (about 10 000) a sampling ratio of 10% is required, i.e., 1 000; for large populations (over 150 000) a sampling ratio of 1% is required, i.e., 1 500; and to sample very large populations (over 10 million) a tiny sampling ratio of 0.025% is required, i.e., 2 500. The size of the population ceases to be relevant when the sampling ratio is very small, samples of 2 500 would be accurate for populations of 200 million as for 10 million. A corollary of this principle is for small samples, a small increase in sample size produces big improvements in accuracy. For example, an increase in sample size from 50 to 100 reduces errors from 7.1% to 2.1%, but an increase from 1 000 to 2 000 only decreases errors from 1.6% to 1.1%. By applying these principles to the current research, the ideal sample size for the population of 342 ought to be 103, i.e., 30% of 342.

According to Bless and Higson-Smith (1995: 96) the "rule of thumb" for choosing a sample size of 5% of the population is an inaccurate guide, though usable when precise formulae are lacking. Bless and Higson-Smith (1995: 96) add "one usually expects to have a 95% chance the sample is distributed the same way as the population" and in statistics "formulae exist for determining a sample size which satisfies such a given level of probability".

The heterogeneity of a population makes it preferable to have larger

samples so as to accommodate the numerous variables to be studied (Bless and Higson-Smith, 1995: 96; Huysaman, 1994: 48). According to Neuman (1997: 222) a rule of thumb is to have approximately 50 cases for each subgroup to be able to make an analysis. Based on Roscoe's (1975) proposals Sekaran (1992: 253) states where samples are to be broken into subsamples (e.g., males/females, juniors/seniors, and high school education/university education), "... a minimum sample size of 30 for each category is necessary". Other rules of thumb for determining sample size presented by Sekaran (1992: 253-254) are:

- . Sample sizes larger than 30 and less than 500 are appropriate for most research.
- . In multivariate research (including multiple regression analyses), the sample size should be several times (preferably 10 times or more) as large as the number of variables in the study, and
- . For simple experimental research with tight experimental controls (e.g., matched pairs), successful research is possible with samples as small as 10 to 20 in size.

It is evident, there are no hard and fast rules about sample sizes, but guidelines are available for their determination. Much depends on the accuracy and confidence researchers wish to achieve with their results and whether their objectives can be met, the constraints being the availability of time and economic resources (Sekaran, 1992: 229; Bless and Higson-Smith, 1995: 86).

A note of caution about sample sizes is extended by Sekaran (1992: 252). Large sample sizes, if inappropriate or poorly drawn, will not allow



for generalisability to the population, a problem that is also attributed to small samples. In addition, Sekaran (1992: 252) states "too large a sample size, however (say, over 500) could also become a problem in as much as we would be prone to committing Type II errors. That is, we would be accepting the findings of our research, when in fact we should be rejecting them. In other words, with too large a sample size, even weak relationships (say a correlation of 0.10 between two variables) reach significance levels, and we would be inclined to believe these significant relationships found in the sample are indeed true of the population, when in fact they may not be". Behr (1988: 13) also cautions about "biased" samples by stating researchers must at all times guard against "pseudo-large" samples as they contain individuals who have no direct interest in, but tend to obscure, the issue being investigated.

#### 7.4 THE PILOT STUDY

The suitability of the measures used in this study were pretested in a pilot study conducted on a sample of 58 managers at the Richards Bay Regional Office of a parastatal transport service provider. Care was taken to ensure representation on the basis of gender, age differences, managerial seniority, race, educational level and length of service. The instruments used are the same as used in the present study. With the exception of one item on the Personal Values measure which presented difficulty in interpretation by respondents, no other problems were identified. A comparison of central tendency computations including and excluding this item did not show differences of a magnitude with

substantial impact on the final result. So as not to tamper with the structure of the original standardised questionnaire, and the consequent implications on the integrity of the instrument, it was decided to leave it intact. In the pilot study as well as the main study, respondents were given the questionnaires to complete in their own time, and were encouraged to communicate with the study leader if difficulties arose. (In the main study there were no reports of difficulty experienced with any of the items on the questionnaire.)

7.5

DESCRIPTION OF THE SAMPLE

The composition of the sample of 169 respondents based on their biographical data is presented in Table 7.1.

TABLE 7.1

COMPOSITION OF THE SAMPLE

Gender	N	Percentage
Males	156	92.3
Females	13	7.7
Total	169	100.0
Age (in years)	N	Percentage
20-26	5	3.0
27-33	24	14.2
34-40	51	30.1
41-47	39	23.1
48-54	30	17.8
55 and over	20	11.8
Total	169	100.0
Job Grade	N	Percentage
Patterson C - Lower Management	94	55.6
Patterson D - Middle Management	66	39.1
Patterson E - Senior Management	9	5.3
Total	169	100.0

TABLE 7.1 Continued

Length of Service (in years)	N	Percentage
0-7	44	26.0
8-14	45	26.6
15-21	45	26.6
22-28	24	14.2
29-35	7	4.2
36 and over	4	2.4
Total	169	100.0
Race	N	Percentage
Black	10	5.9
Coloured	15	8.9
Indian	43	25.4
White	101	59.8
Total	169	100.0
Educational Level	N	Percentage
Up to Standard 6	5	3.0
Up to Standard 8	29	17.2
Up to standard 10	47	27.8
Incomplete Post Matric Degree/ Diploma	19	11.2
University/Technikon/College graduate with Degree and/ Diploma	57	33.7
Post Matric Technical Training	12	7.1
Total	169	100.0

Table 7.1 shows an overwhelming number of male managers (92.3%) in the organisation in relation to females. Only 7.7% of managers are female.

Most managers (53.2%) are middle aged (between 34-47 years) with the smallest number (17.2%) in the lower age groups 20-33 years.

There are relatively few senior managers (5.3%) in relation to the

middle and lower categories. Lower managers constitute the largest group of 55.6% and middle managers the second largest (39.1%).

There is an even spread of managers, based on length of service, in the lower three categories (0 - 21 years), accounting for 79.2% of the managerial team. The remainder have in excess of 21 years service.

White managers account for 59.8% of the managerial sector of the workforce in the company. The small number of Black managers (5.9%) highlights the disproportionate nature of their representation, comprising one-tenth the number of White managers. Likewise, there is a disproportionately small number of Coloured managers (8.9%).

A total of 52.0% of managers have had some exposure to post matric educational opportunities while only 20.2% have not had schooling up to standard 10. The largest group (33.7%) indicated they were graduates with degrees and/or diplomas from a University, Technikon or College.

## 7.6 THE RESEARCH INSTRUMENTS

Four measuring instruments were used in this research, namely,

- . A Biographical Data Questionnaire,
- . The Personal Values Questionnaire,
- . The Perceptions of Culture Questionnaire, and
- . The Achievement Motivation Questionnaire.

All are paper and pencil instruments with no specified time limit.

### 7.6.1

### THE BIOGRAPHICAL DATA QUESTIONNAIRE

This questionnaire was constructed in order to obtain biographical information from the respondents. The variables contained therein are believed to have an influence on the dimensions examined in this study namely Personal Values, Perceptions of Culture of the organisation, and Achievement Motivation.

### 7.6.2

### THE PERSONAL VALUES QUESTIONNAIRE

The Personal Values Questionnaire is a personal assessment instrument based on the research of Clare Graves (1970) and his Emergent, Cyclical, Double-Helix Model of Adult Biopsychosocial Behavior (1979, 1981, 1983). Graves' (1970) conception of the double-helix model is represented in the form of a Psychological Map (Figure 7.1). According to Graves, Beck and Cowan (1982), the map has four essential elements.

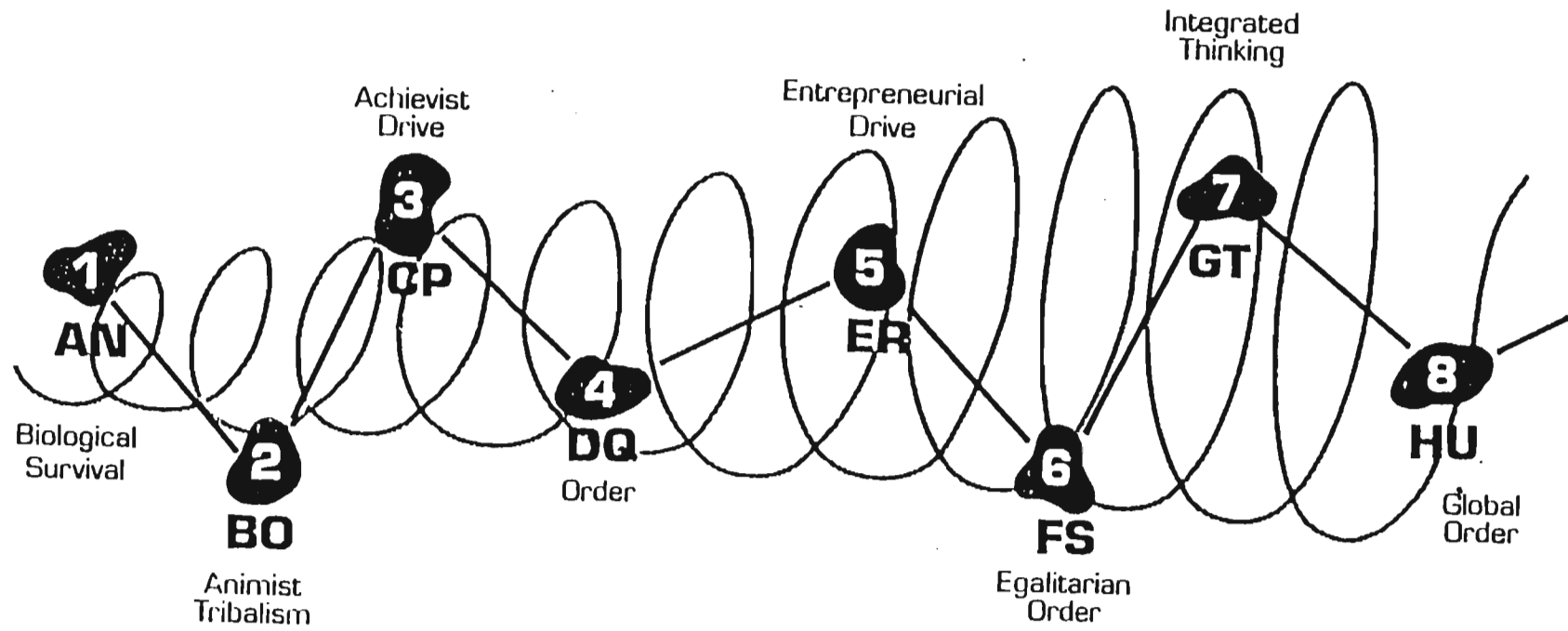
Firstly, on the map the first helix relates to the interaction of Problems of Existence. The second one relates to Mechanisms in the Brain to form coping systems. The letters "A" through "H" in Figure 7.1 represent the emergent existential problems of individuals, organisations and cultures. The letters "N" through "U" represent the activated brain mechanisms which are necessary to deal with the existence problems at hand. The numbers "1" through "8" represent the combined Problems/Mechanisms, i.e., the Coping Systems that have emerged thus far (Graves et al, 1982: 2).

According to Beck and Linscott (1991: 29) "the essence of Gravesian theory and technology is that the thinking patterns of individuals, groups and societies are the product of their response to the challenges of existence in their particular environment". In this regard, classification of people into categories such as race, gender, socio-economic status, amongst others, are incidental and irrelevant.

"The intersections of the Gravesian Double Helix represent problems of existence and the response to them - the thinking pattern which emerges at that particular level" (Beck and Linscott, 1991: 29). The levels of thinking, in ascending order of complexity, are identified by alphabetical combinations, i.e., A-N, B-O, C-P, D-Q, E-R, F-S, G-T and H-U. In respective order these are biological survival, animist tribalism, personal ambition, order, entrepreneurial drive, justice and community, holistic thinking, and concern for global issues (Beck and Linscott, 1994: 95). The thinking patterns at each level represent individuals' values systems.

Secondly, the eight "stations" do not represent "types" of people nor do they represent discrete developmental stages. They are described as sub-systems within both individuals and organisations which mark different ways of thinking about a thing. For instance, a person may engage one sub-system in thinking about job related issues, but shift into a different system on educational affairs and to yet another system on religious issues. The map charts out "why" and "how people think about their world, not what they think about it" (Graves et al, 1982: 2).

FIGURE 7.1 THE GRAVESIAN PSYCHOLOGICAL MAP



Source: Beck, D., and Linscott, G. (1991). Cause and Effect. Productivity SA. Vol. 17, No. 5, p. 30.

Thirdly, while most people may possess the neurological potential to develop these various Coping Systems, the brain mechanism is not activated without the presence and perception of the corollary trigger, the Problems of Existence, e.g., it is the "C" Problems which activate the "P" brain equipment to produce the third Coping System, C-P. For the individual, organisation, or even culture, change is a function of:

- . The awareness that new Problems exist, and
  - . The presence and activation of the appropriate Brain Mechanisms.
- "Although there are no guarantees, it is this combination which may lead to the emergence of a new Coping System" (Graves et al, 1982: 2).

Fourthly, the psychological map is a tool for improving one's perceptions of individuals, organisations and cultures in order to more effectively deal with them in the present and plan for dealing with them in the future. The key to the Map is to remember, "why something is done" is more important than "what is done" (Graves et al, 1982: 2).

#### 7.6.2.1 THE AIM AND COMPOSITION OF THE PERSONAL VALUES QUESTIONNAIRE

The Personal Values Questionnaire constructed by Graves, Beck and Cowan (1982) is based on the Psychological Map. It was developed to measure an individual's personal values by assessing reactions to statements of attitudes and personal characteristics. The instrument measures the intensity with which respondents identify with the six intermediate factors or value types of the eight presented in the Psychological Map developed by Graves (1970). Factors 1 and 8 are excluded as researchers



generally believe individuals with reactive, autistic and survival values, and transpersonal, superconscious, experientialistic (second being level) values are not generally found in work settings (Beck and Linscott, 1991: 29; Burke, 1981: 468; and Myers and Flowers, 1974: 10).

The six value types are:

- B-O = Tribalistic, animistic (Level 2 value: safety and security)
- C-P = Egocentric, power-driven (Level 3 value: achievement)
- D-Q = Absolutistic, saintly, conformist (Level 4 value : order)
- E-R = Materialistic, multiplistic, manipulative (Level 5 value: entrepreneurial drive)
- F-S = Personalistic, relativistic, sociocentric (Level 6 value: egalitarian order)
- G-T = Systematic, existential (Level 7 value: integrated thinking)

The questionnaire consists of 10 sets of statements ("questions") describing attitudes and personal characteristics. Each statement offers six options for responses. Respondents are required to indicate the extent to which they agree with some or all of the six options by assigning their numerical values to give a total of 12 points for each statement ("question"). The more an individual agrees with a particular option, the higher the number of points should be assigned to it. It is possible to place all 12 points in a single option, or the points may be divided between two options, or among all six options. A distribution may be 1, 2, 4, 0, 2, 3 for a particular statement

("question"), so long as the total in each set adds up to 12. Respondents are not to assign negative values to some options and positive values to others which eventually add up to 12 points for the set of six options. There is a theoretical maximum of 120 points for any factor should a respondent allocate all 12 points to a particular factor on each of the 10 "questions".

#### 7.6.2.2 DESCRIPTION OF THE PERSONAL VALUES CONSTRUCT

Each factor on the Personal Values Construct can be described as an existential stage. People may pass through each of these stages to higher levels of existential development, become fixated, or regress to earlier levels of psychological development. This passage is dependent upon the problems individuals are faced with at the level at which they have arrived, and how they cope with these problems. Adjustments of the individual to the environment and of the environment to the individual produce a cyclic emergence of existential stages. These stages determine their psychology and their associated values (Graves, 1970: 185).

The six factors assessed on the Personal Values Questionnaire are described independently in terms of their associated existential problems, and the bottom line which states what individuals are really seeking at that particular existential stage (Graves et al, 1982: 2).

**Factor: Tribalistic, Animistic (B-0: Level 2)**

**Problem:** To find safety and security in a world that is mysterious, inhabited by powerful spirits, and threatening.

**Coping System:** People with tribalistic personal values sacrifice self interests to wishes of the shaman (a priest through whom gods and spirits work), elders, or spirits, for the sake of tribal needs and ways.

They fix on totems (ancestrally related objects of a tribe or clan), taboos, signs, rituals, and superstitions. They believe the tribal ways are inherent in the nature of things, and sense life force in all things, animate and inanimate. These values are often evident in preliterate societies, but are a common sub-system in more advanced cultures.

**Bottom Line:** Safety and security (Graves et al, 1982: 2).

**Factor: Egocentric, Power-Driven (C-P: Level 3)**

**Problem:** To wield power by taking risks in a world filled with aggression, hostility, and potential shame.

**Coping System:** Individuals with egocentric personal values express themselves impulsively (to hell with others, lest they suffer shame).

They display raw, impulsive, amoral, and uninhibited thinking in which guilt does not exist, but shame and "saving face" are crucial. They depend on the self and thrive on challenges and risks, often exhibiting great courage. These individuals resist power exercised by others but submit when overpowered. The values provide the first awareness of chronological time and space relationships. People with these values see life as a jungle where the strongest survive.

Bottom Line: Power and action (Graves et al, 1982: 2).

**Factor: Absolutistic, Saintly, Conformist (D-Q: Level 4)**

Problem: To find the reason for human existence which gives lasting order, security, and everlasting peace.

Coping System: People with absolutistic values sacrifice themselves now to receive reward later.

They seek to live in ways prescribed by higher authorities to maintain stability and order. They assume a right/wrong position on everything and defend the "Truth". They consider other people and can sense guilt, as well as duty, honour, and discipline. Their thinking is in a systematic, logical, consistent, and rational manner.

Bottom Line: Stability and salvation (Graves et al, 1982: 2).

**Factor: Materialistic, Multiplistic, Manipulative (E-R: Level 5)**

**Problem:** To conquer the world by learning its secrets in order to create and be part of "the good life".

**Coping System:** People holding materialistic personal values express themselves for what the self desires, but do so in a calculated manner to avoid bringing down the wrath of others.

They look for the "best" solution among options through careful testing and objective knowledge. Their sense of accomplishment, competitiveness, and influence over others are keys to this goal-centred system.

People with materialistic values often look to technology as "the solution" to existence problems, and assume the world and its organisms are like machines.

**Bottom Line:** Success and material gain (Graves et al, 1982: 2).

**Factor: Personalistic, Relativistic, Sociocentric (F-S: Level 6)**

**Problem:** To live in inner harmony with others while experiencing the inner, subjective feelings of being human.

**Coping System:** People with personalistic values sacrifice their self interests for all to benefit. Their goals relate to all of one's group, not just the individual. They accept the legitimacy of each person's

experience of life with a focus on the emotional side of living. Their emphasis is on humanitarian and egalitarian goals through consensus-building and group effort. They value quality above quantity. To them the future has priority over the present or the past. "Truth" varies according to place, time, and the situation at hand.

Bottom Line: Human development and relationships (Graves et al, 1982: 2).

Factor: Systematic, Existential (G-T: Level 7)

Problem: To begin to reunite with nature so as to restore vitality to a disordered and ravaged world.

Coping System: Individuals holding systemic values express themselves in ways commensurate with what the self desires, but not at the expense of others, so that all life may profit.

They show a concern for freedom and autonomy of individuals within the context of delicate and diminishing natural resources in a world in a state of flux. Their fears and compulsiveness diminish, although anxiety, anger, and concern remain. They adapt to transitory, spontaneous, and uncertain conditions and try to fit systemic ways of thinking to present conditions. Authority is centred within the individual in terms of ability to act in a particular situation, not derived from age, status and position.

Bottom Line: Quality of life on the planet (Graves et al, 1982: 2).

#### 7.6.2.3 INTERPRETATION OF RESULTS

Relatively high scores on any of the factors indicates a preference for that particular value type, and vice versa. The thinking patterns identified by Graves (1971) can have positive or negative manifestations. Survivalists (A-N: Level 1) can be the San (Bushmen) in harmony with their environment at the one extreme or drug addicts going through the rubbish bins at the other. Animistic (B-O: Level 2) safety and security could represent warmth and communal support or faction fighting and witchcraft. Egocentricism (C-P: Level 3) suggests achievement, personal drive and determination or alternatively breeding gangsterism and warlordism. Order (D-Q: Level 4) may be expressed as reliability and steadiness on the one hand or the cause of the excesses of holy wars and ideological tyranny on the other. Materialism (E-R: Level 5) is an inclination towards entrepreneurialism, prosperity and progress as positive manifestations, or price rigging and dishonesty in government as negative embodiments. Sociocentricity (F-S: Level 6) could include egalitarianism and a caring society or represent naive equality and harmony. Existentialism (G-T: Level 7) means bringing a sense of order and purpose to society and the need for material prosperity (Beck and Linscott, 1991: 30).

These levels of complexity determine "how" people think, not "what" they think. Most people have several thinking patterns and will up-shift or down-shift to the appropriate level as circumstances demand. The F-S

humanists (egalitarians) are capable of becoming C-P power demons if their families are physically threatened (Beck and Linscott, 1991: 30; Graves et al, 1982: 2).

### 7.6.3 PERCEPTIONS OF CULTURE QUESTIONNAIRE

Like the Personal Values Questionnaire, the Perceptions of Culture Questionnaire has been developed by Beck and Cowan (1983) of the National Values Centre, and is based on Graves' (1971) Emergent-Cyclical, Double Helix Model of Mature Adult Biopsychosocial Behavior. In the Perceptions of Culture Questionnaire the Gravesian concepts have been applied by the National Values Centre in a number of major corporations, professional organisations, governmental agencies, school systems, and professional and college athletic programmes abroad. The essential elements of the Perceptions of Culture Questionnaire are similar to the Personal Values Questionnaire and are also represented on the Psychological Map on a similar basis. Dorfling (1987) has applied these concepts in research in South African organisations.

According to Graves et al (1982) the rationale underlying the application of these concepts to organisational culture lies in the fact individuals value different things because they think in dissimilar ways. People think in unique ways because their brains are not all alike. The following are some examples.

- . Organisations occupy different positions on the Psychological Map and need to develop managerial strategies that match their



employees needs and the jobs they perform. Graves et al (1982: 2) believe managers should develop a consistent and systemic approach to all of the issues within the organisational loop, which include recruitment, selection, placement, training, internal management, and external marketing so that they will "hang-together". They also believe organisations should be constructed in terms of management systems, from the "bottom-up" and not the "top-down" in order to manage people as they actually are (Graves et al, 1982: 1).

- . Successful organisations are in danger of failing if they continue to manage people in ways that made them successful in the first place. Many people need to be managed differently today because they have moved on the Psychological Map even further and faster than many of their managers (Graves et al, 1982: 2).
- . Marketing strategies often fail because the designers of strategies use their "marketing mirrors" and assume the audiences they are attempting to reach have the same value systems as they do. Likewise managers assume employees are "like them" and expect them to respond to identical motivational systems (Graves et al, 1982: 2).

The question now is not how to motivate people but, instead, how to relate what they are doing with their natural motivational flow.

#### 7.6.3.1

#### THE AIM AND COMPOSITION OF THE PERCEPTIONS OF CULTURE QUESTIONNAIRE

The Perceptions of Culture Questionnaire developed by Graves et al (1982) is also based on the Psychological Map. It was compiled to measure individuals' perceptions of the characteristics of organisations. This instrument measures the intensity with which respondents identify with six of the eight factors or organisational characteristics depicted on the Psychological Map. Factors 1 and 8 being the first and last ones respectively on the map have been excluded from the instrument for the reason that a "band" or "herd" like culture is not thought to exist in modern day organisations, and a "global flux" system is deemed to be yet too early to detect.

The six organisational culture types are:

B-O = Tribe (Level 2)

C-P = Empire (Level 3)

D-Q = Passive Hierarchy (Level 4)

E-R = Active Hierarchy (Level 5)

F-S = Social Network (Level 6)

G-T = Functional Flow (Level 7)

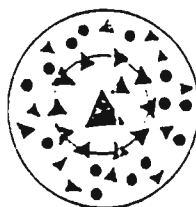
This questionnaire consists of 12 sets of statements ("questions") describing characteristics of organisations. It is structured in the same way as the Personal Values Questionnaire and is to be responded to in an identical manner. Each factor has a theoretical maximum of 144 points and a total of 144 for each questionnaire as well. This maximum

is derived from distributing a set of 12 points to each of the 6 options per "question" according to any preferred ratio on each of the 12 questions (i.e., 12 points x 12 questions).

#### 7.6.3.2 DESCRIPTION OF THE PERCEPTIONS OF CULTURE CONSTRUCT

Each factor on the Perceptions of Culture construct can be described according to its organisational pattern, management system and motivators (Beck and Linscott, 1994: 109). With reference to the Psychological Map, each organisational pattern at each station has evolved to adapt that system's resources to the existence problem(s) it has been triggered to solve. The six factors are described below together with an illustration of their organisational pattern.

Factor: Tribe (B-0: Level 2)



Source: Graves, C.W., Beck, D.E., and Cowan, C.C (1982) The Psychological Map: A Living Systems Paradigm. Denton; Texas: National Values Center, Inc., p. 2.

Organisational Pattern: Circular tribal structure; led by elder(s), shaman, or chief who makes decisions; roles determined by kinship, sex, age, strength; ways of the tribe are sacred and rigidly preserved; demands obedience to leaders.

Management System: Strong caring chiefs who reward groups (not individuals), assure safety, and uphold traditional ways.

Motivators: Rituals; respect for powerful figures; appeals to safety, magic and mysticism; tradition and custom; home and hearth (Graves et al, 1982: 1).

Factor: Empire (C-P: Level 3)



Source: Graves, C.W., Beck, D.E., and Cowan, C.C (1982) The Psychological Map: A Living Systems Paradigm. Denton: Texas: National Values Center, Inc., p. 2.

Organisational Pattern: Power oriented where the strongest survive; the most powerful person makes the decisions; Big Boss directs Work Bosses who drive the masses; communication downward only; strength determines relationships.

Management System: Tough, straight talking boss who gives quick payoffs, respects strength, and allows freedom up to a point.

Motivators: Immediate payoffs; macho appeals and challenges; heroic images; making an impact; looking good and getting respect (Graves et al, 1982: 1).

Factor: Passive Hierarchy (D-Q: Level 4)



Source: Graves, C.W., Beck, D.E., and Cowan, C.C (1982) The Psychological Map: A Living Systems Paradigm. Denton: Texas: National Values Center, Inc., p. 2.

Organisational Pattern: Rigid rules for structure and rank; person with appropriate position power makes decisions; divine authority speaks through secular authority; communication downward and horizontally across classes; people stay in their "rightful" places.

Management Systems: Hierarchy with categories for managers to maintain order, set uniform standards, and reward dutiful performance equitably.

Motivators: Duty, honour, country; righteousness, being prepared; sacrifice and discipline; rewards in the after-life (Graves et al, 1982: 1).

Factor: Active Hierarchy (E-R: Level 5)



Source: Graves, C.W., Beck, D.E., and Cowan, C.C (1982) The Psychological Map: A Living Systems Paradigm. Denton; Texas: National Values Center, Inc., p. 2.

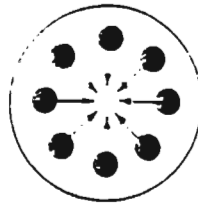
Organisational Pattern: Bureaucratic and status oriented; person with the delegated authority makes decisions; distribution of specific amount of responsibility; communication down, up, and across; power related to prestige and position within the structure which allows for upward mobility.

Management Systems: Competitive and goal oriented with perks for "winners" and rewards measured by production, political boldness, or gamesmanship skills.

Motivators: Opportunity for success; progress and achievement; competitive advantage; bigger and better, new and improved (Graves et al. 1982: 1).

Factor:

Social Network (F-S: Level 6)



Source: Graves, C.W., Beck, D.E., and Cowan, C.C (1982) The Psychological Map: A Living Systems Paradigm. Denton, Texas: National Values Center, Inc., p. 2.

Organisational Pattern: Organisation of equals for mutual benefit; little concern with status or privilege; the "people" make decisions as a group; frequent communication in all directions; emphasis on consensus, sensitivity to feelings, and human needs.

Management Systems: Sharing circle of equals where all pull for the group while developing their human potential and heightening awareness.

Motivators: Affiliation and love, human rights and dignity for all; more participation; equality and liberation of oppressed (Graves et al, 1982: 1).

Factor: Functional Flow (G-T: Level 7)



Source: Graves, C.W., Beck, D.E., and Cowan, C.C (1982) The Psychological Map: A Living Systems Paradigm. Denton: Texas: National Values Center, Inc., p. 2.

Organisational Pattern: Structure according to task at hand: project-centred with changing "functional" leadership; competent person makes the decision; communication only as needed; may adopt B-0 through F-S if appropriate to situation.

Management Systems: Integrated competency-based network where methods adapt to the people and functions at hand, then quickly change again as needed.

Motivators: Freedom to be as one chooses; self-worth and competency; big-picture access to systems and information (Graves et al, 1982: 1).

#### 7.6.3.3 INTERPRETATION OF RESULTS

The magnitude of scores, relative to others on the six factors, indicates the perceived culture of the organisation. Individuals or groups who obtain high scores on any one or combination of factors



suggests that that particular factor or combinations of factors are the dominant culture(s) in the organisation. Low scores reflect a dormant culture. Cultures may become active or dormant as the organisation evolves by moving up or down along the spectrum of organisational structures/patterns.

According to Beck and Linscott (1994: 102) problems created by competition, interactions and conflict on the abovementioned organisational value system cannot be resolved by thinking exclusively in any of the first six levels, i.e., A-N through F-S. For instance, the exploitation at the "Empire" building stage (C-P: Level 3), the authoritarianism at the "Passive Hierarchy" stage (D-Q: Level 4), the materialistic manipulation at the "Active Hierarchy" stage (E-R: Level 5), and the egalitarian humaneness at the "Social Network" stage (F-S: Level 6), are narrow and limited in their applicability.

Beck and Linscott (1991: 34) say the law of the model dictates the importance of creating managerial systems that can deal with all other levels both individually and collectively, as interpreted through the seventh level framework. In an individual sense, new paradigm thinkers (managers) realise each level has its own motivational code unique to a specific region on the Psychological Map. They will design a specific organisational structure appropriate to each level on the value system. With regard to dealing simultaneously with all the value system levels within the workplace, new paradigm thinkers (managers) will design structures and processes that accommodate all the levels at the same time. The needs of the model are balanced against the requirements of

specific groups (Beck and Linscott, 1991: 34).

#### 7.6.3.4 PSYCHOMETRIC PROPERTIES OF THE PERSONAL VALUES AND PERCEPTIONS OF CULTURE QUESTIONNAIRES

Graves' (1970: 143) research suggests eight value systems. These are Reactive (A-N), Traditionalistic (B-O), Exploitive (C-P), Sacrificial (D-Q), Materialistic (E-R), Sociocentric (F-S) Existential (G-T) and Experiential (H-U) value systems. With the exception of reactive and experiential values, the intermediate six are found in most societies and in business organisations (Flowers and Hughes, 1978: 49; Myers and Flowers, 1974: 10; Burke, 1981: 468). An examination of these systems shows two distinct groups of values. The expressive group consists of Exploitive/Egocentric (C-P), Materialistic/Manipulative (E-R), and Systemic/Existential (G-T) values, all of which are power oriented with self-centredness. The sacrificial group is made up of the Traditionalistic/Tribalistic (B-O), the Saintly, Absolutistic/Conformist (D-Q), and, Personalistic, Relativistic/Sociocentric (F-S) values which focus on reward for the group and egalitarian values (Graves et al, 1982: 2). This grouping concurs with that described by Dorfeling (1987: 50), based on Graves (1981).

The Perceptions of Culture Questionnaire is constructed on the hierarchical values model of Graves (1970) with the different organisational culture types being placed in an order parallel with the value types. The eight culture types are Band (A-N), Tribe (B-O), Empire (C-P), Passive Hierarchy (D-Q), Active Hierarchy (E-R), Social

Network (F-S), Functional Flow (G-T), and Global Flux (H-U). The Band (A-N) herd like culture is not generally found in organisations whilst it is still too early to detect the Global Flux (H-U) culture (Graves et al, 1982: 1). The intermediate six culture types, Tribe (B-O) through Functional Flow (G-T) correspond with each level on the values hierarchy, Traditionalistic (B-O) through Systemic or Existential (G-T).

Dorfling (1987: 50) has reported on the construct validity of the culture questionnaire by examining the relationships between and interrelationships among the Tribe (B-O) through Social Network (F-S) cultures. He (1987) attempted to establish whether the instrument met the criteria of relating to expressive and sacrificial culture groupings. By correlating the Tribe (B-O) factor with all the others Dorfling (1987: 49-50) was able to confirm Graves' (1981) theoretical proposition that the Active Hierarchy (E-R) ( $r = -0.4076$ ,  $p = 0.0003$ ) and Functional Flow (G-T) ( $r = -0.4331$ ,  $p = 0.0001$ ) culture systems are expressive in nature. There is only a low direct correlation ( $r = 0.3030$ ,  $p = 0.0074$ ) with the Empire (C-P) factor.

Through scrutinising the Empire (C-P) construct in relation to the others, Dorfling (1987: 50) identified Active Hierarchy (E-R) ( $r = -0.2471$ ,  $p = 0.0291$ ), Social Network (F-S) ( $r = -0.4058$ ,  $p = 0.0003$ ), and Functional Flow (G-T) ( $r = -0.3959$ ,  $p = 0.0005$ ), to be power oriented factors. Empire (C-P) is a power system based on might at all costs, while Active Hierarchy (E-R) involves subtle manipulation, Social Network (F-S) involves interpersonal harmony and Functional Flow (G-T)

interdependence. The more an organisation projects strength and power, the less subtly will the organisation influence harmony and interdependence. This pattern is again in unanimity with that proposed by Graves (1981) (Dorfling, 1987: 50).

Dorfling (1987: 50) notes the Passive Hierarchy (D-Q) factor shows similar patterns of relationships in his study to those proposed by Graves (1981). The Passive Hierarchy (D-Q) factor represents stability, absolutism and conformity (one right way and an emphasis on procedure rather than people) in its organisational culture system, while the Active Hierarchy (E-R) focuses on acquiring more through diverse and manipulative ways as opposed to one best manner. The Social Network (F-S) factor stresses respect and caring, and the Functional Flow (G-T) factor places importance on continuous change. The more an organisation stands for stability and conformism, the less room would there be for multiplicity (more than one way), individual needs and for change. The respective relationships between Passive Hierarchy (D-Q) and Active Hierarchy (E-R), Social Network (F-S) and Functional Flow (G-T) factors are  $r = -0.2775$ ,  $p = 0.0143$ ;  $r = -0.3015$ ,  $p = 0.0078$  and  $r = -0.5330$ ,  $p = 0.0000$ .

No significant positive or negative relationships had been established by Dorfling (1987: 50) between the Active Hierarchy (E-R) and Social Network (F-S) factors ( $r = -0.0879$ ,  $p = 0.4376$ ), the Active Hierarchy (E-R) and Social Network (G-T) factors ( $r = -0.0983$ ,  $p = 0.3855$ ) and the Social Network (F-S) and Functional Flow (G-T) factors ( $r = 0.1726$ ,  $p = 0.1273$ ) which suggests the questionnaire items have some weaknesses.

However, Active Hierarchy (E-R) and Functional Flow (G-T) factors can be expected to correlate positively with each other because both represent the expressive organisational culture system. The finding that these two factors do not correlate with each other suggests the probability the questionnaire items did not clearly discriminate between them. On the whole, Dorfling's (1987: 49-50) analysis supports Graves' (1981) and Graves, Beck and Cowans' (1982: 2) theoretical proposition, that there are two groups of values in the questionnaire.

A similar pattern has been obtained from the current study with significant coefficients being somewhat identical. The coefficient in the upper right of the diagonal in Table 7.2 shows the data from the present study whilst the figures in the lower left of the diagonal give the construct validity data obtained by Dorfling (1987: 49).

These results concur with the categorisation of values into the sacrificial (Tribe B-O), Passive Hierarchy (D-Q), and Social Network (F-S) and expressive (Empire (C-P), Active Hierarchy (E-R), and Functional Flow: (G-T)) groupings.

TABLE 7.2 COMPARISON OF SPEARMAN RANK ORDER CORRELATION COEFFICIENTS TO ESTABLISH CONSTRUCT VALIDITY OF THE PERCEPTIONS OF CULTURE QUESTIONNAIRE

	Tribe B-O	Empire C-P	Passive Hierarchy D-Q	Active Hierarchy E-R	Social Network F-S	Functional Flow G-T
Tribe B-O	-	-0.3037 169 0.000**	-0.1554 169 0.044*	-0.4549 169 0.000**	-0.1960 169 0.011**	-0.4061 169 0.000**
Empire C-P	0.3030 79 0.0074**	-	-0.2380 169 0.002**	-0.2772 169 0.000**	-0.2032 169 0.008**	-0.3333 169 0.000**
Passive Hierarchy D-Q	0.0921 79 0.4160	0.1858 79 0.1008	-	-0.2390 169 0.002**	-0.3297 169 0.000**	-0.3189 169 0.000**
Active Hierarchy E-R	-0.4076 79 0.0003**	-0.2471 79 0.0291*	-0.2775 79 0.143*	-	0.0721 169 0.351	-0.0332 169 0.668
Social Network F-S	-0.1446 79 0.2014	-0.4058 79 0.0003**	-0.3015 79 0.0078**	-0.0879 79 0.4376	-	-0.0892 169 0.249
Functional Flow G-T	-0.4331 79 0.0001**	-0.3959 79 0.0005**	-0.5330 79 0.0000**	-0.09883 79 0.3855	0.1726 79 0.1273	-

Dorfling's (1987) Study: N = 79

\* p < 0.05 level

\*\* p < 0.01 level

Source:

Dorfling, P.J.J. (1987) Die verwantskap tussen topbestuurwaardes en organisasiekultuur. Dissertation submitted in partial fulfilment of the requirements for the Master of Economics and Business Sciences degree in Industrial Psychology in the Faculty of Economics and Business Sciences, Rand Afrikaans University.  
Note: Data from Dorfling's study appears on the lower left of the diagonal (N=79) while the upper right diagonal represents data from the current study.

Tribe (B-O), a safety oriented system has a highly significant inverse correlation with Functional Flow (G-T) ( $r = -0.4061$ ,  $p = 0.000$ ) existentialism, with Active Hierarchy (E-R) ( $r = -0.4549$ ,  $p = 0.0000$ ) manipulation, and with Empire (C-P) ( $r = -0.3037$ ,  $p = 0.0000$ ) power orientation, suggesting they are different to the Passive Hierarchy (D-Q) and Social Network (F-S) factors. The weaker coefficients between Tribe (B-O) and Passive Hierarchy (D-Q) ( $r = 0.1554$ ,  $p = 0.044$ ) and also between Tribe (B-O) and Social Network (F-S) ( $r = -0.1960$ ,  $p = 0.011$ ) suggests they may be measuring different constructs.

Empire (C-P) power orientation correlates inversely with Passive Hierarchy (D-Q) ( $r = -0.2380$ ,  $p = 0.002$ ) security, Social Network (F-S) ( $r = -0.2032$ ,  $p = 0.008$ ) community orientation and with Functional Flow (G-T) ( $r = -0.3333$ ,  $p = 0.0000$ ) existence. Its inverse correlation with Active Hierarchy (E-R) ( $r = -0.2772$ ,  $p = 0.000$ ) may be attributed to subtle manipulation rather than overt power to achieve its ends.

Passive Hierarchy (D-Q), a sacrificial value focusing on salvation through absolutist practices, correlates inversely with Active Hierarchy (E-R) ( $r = -0.2390$ ,  $p = 0.002$ ) multiplicity and with Functional Flow (G-T) ( $r = -0.3189$ ,  $p = 0.0000$ ) existentialism, the latter two being expressive values. Its inverse relationship with Social Network (F-S) ( $r = -0.3297$ ,  $p = 0.000$ ) social networking may be attributed to differences in procedure, with the Passive Hierarchy (D-Q) factor emphasising the one right way and the Social Network (F-S) factor emphasising group consensus. In essence, the more an organisation

projects a culture of conformity and stability, the less multiplistic and socially oriented it will be.

Active Hierarchy (E-R) materialism, status and mobility does not correlate significantly at the  $p < 0.05$  level with Social Network (F-S) sociocentricity ( $r = 0.0721$ ,  $p = 0.351$ ) nor with Functional Flow (G-T) functionalism and existentialism ( $r = -0.0332$ ,  $p = 0.668$ ). Social Network (F-S) sociocentricity does not correlate significantly with Functional Flow (G-T) existentialism ( $r = -0.0892$ ,  $p = 0.249$ ). These relationships appear to confirm Dorfling's (1987: 50) speculation the culture questionnaire may not clearly discriminate between the items assessing these factors.

The dearth of available literature on the reliability and validity of the Personal Values Questionnaire and Perceptions of Culture Questionnaire leads to placing excessive reliance on limited resources. Whilst some comparative data are available on the psychometric properties for the Perceptions of Culture Questionnaire, none could be readily located for the Personal Values Questionnaire. As a result, the construct validity of the Personal Values Questionnaire presented in Table 7.3 should be viewed as tentative.

The analysis of Table 7.3 is based on Graves' (1981) proposition as presented by Dorfling (1987: 49-50), and Graves et al's (1982) analysis that the six value types are classified into expressive and sacrificial groups. Expressive values consist of Egocentric (C-P), Materialistic/



Manipulative (E-R), and Systemic/Existential (G-T) values. Sacrificial values consist of Tribalistic (B-O), Absolutistic/Conformist (D-Q), and Sociocentric/Personalistic (F-S) values. Direct correlations between factors in each group would indicate commonalities among themselves, while inverse correlations between factors in the different groups would suggest differences between them.

With regard to the expressive group factors relationships with sacrificial factors, the Systemic/Existential (G-T) factor correlates inversely with a very high level of significance ( $p < 0.01$  level) with Tribalism (B-O) ( $r = -0.2939$ ,  $p = 0.000$ ), Absolutism/Conformism (D-Q) ( $r = -0.4627$ ,  $p = 0.000$ ), and with a less than significant relationship with Personalism/Sociocentricism (F-S) ( $r = -0.0267$ ,  $p = 0.730$ ). Materialism (E-R) correlates inversely with a very high level of significance ( $p < 0.01$ ) with Tribalism (B-O) ( $r = -0.4827$ ,  $p = 0.000$ ) and with a high level of significance ( $p < 0.05$ ) with Absolutism/Conformism (D-Q) ( $r = -0.1855$ ,  $p = 0.016$ ). Egocentricism (C-P), however, correlates directly with a high level of significance ( $p < 0.05$ ) with Tribalism (B-O) ( $r = 0.1589$ ,  $p = 0.040$ ). Thus, with the exception of Egocentricism (C-P) all the other relationships indicate their distinctness from the sacrificial group.

TABLE 7.3                      SPEARMAN RANK ORDER CORRELATION COEFFICIENTS TO ESTABLISH THE CONSTRUCT VALIDITY OF THE PERSONAL  
VALUES QUESTIONNAIRE

Factor	Tribalistic PVQ B-O	Egocentric PVQ C-P	Absolutistic/ Conformist PVQ D-Q	Manipulative/ Materialistic PVQ E-R	Personalistic/ Sociocentric PVQ F-S	Systemic/ Existential PVQ G-T
Tribalistic PVQ B-O	1.000					
Egocentric PVQ C-P	0.1589 168 0.040*	1.000				
Absolutistic/ Conformist PVQ D-Q	-0.1743 168 0.024*	0.3534 169 0.0000**	1.000			
Materialistic/ Manipulative PVQ E-R	0.4827 168 0.000**	-0.0582 169 0.453	-0.1855 169 0.016*	1.000		
Personalistic/ Sociocentric PVQ F-S	0.1064 168 0.170	-0.2731 169 0.000**	-0.3318 169 0.000**	-0.3988 169 0.000**	1.000	
Systemic/ Existential PVQ G-T	-0.2939 168 0.000**	-0.0714 169 0.356	-0.4627 169 0.000**	0.0431 169 0.578	-0.0267 169 0.730	1.000

\*  $p < 0.05$

\*\*  $p < 0.01$

With regard to the expressive group factors' relationships with expressive factors, the Systemic/Existential values (G-T) factor correlates inversely with Egocentricism (C-P) ( $r = -0.0714$ ,  $p = 0.356$ ) and directly with Materialism (E-R) ( $r = 0.0431$ ,  $p = 0.578$ ). The Systemic/Existential (G-T) with Egocentric (C-P) relationship is not significant at the  $p < 0.05$  level ( $r = -0.0714$ ,  $p = 0.356$ ) and hence inconsequential. Materialism/Manipulation (E-R) has a weak inverse and relationship that is not significant with Egocentricism (C-P) ( $r = -0.0582$ ,  $p = 0.453$ ). These relationships suggest elements of commonalities between them.

With regard to the sacrificial group factors' relationships with expressive factors, Personalism/Sociocentricism (F-S) has a highly significant inverse relationship ( $p < 0.01$ ) with Absolutism/Conformism (C-P) ( $r = -0.2731$ ,  $p = 0.000$ ) as well as with Materialism/Manipulation (E-R) ( $r = -0.3988$ ,  $p = 0.000$ ). Absolutism/Conformism (D-Q) has a highly significant inverse relationship ( $p < 0.01$  level) with Egocentricism (C-P) ( $r = -0.3534$ ,  $p = 0.000$ ). These relationships suggest these groups of factors are distinct.

With regard to the sacrificial group factors' relationships with sacrificial factors, Personalism/Sociocentricism (F-S) correlates directly with Tribalism (B-O) ( $r = 0.1064$ ,  $p = 0.170$ ), albeit weakly. However, it correlates inversely with Absolutism/Conformism (D-Q) ( $r = -0.3318$ ,  $p = 0.000$ ) with a very high level of significance ( $p < 0.01$ ). (Ideally it should have been positive). Absolutism/Conformism (D-Q) correlates inversely with B-O ( $r = -0.1743$ ,  $p = 0.024$ ) with a high level

of significance ( $p < 0.05$  level). This relationship, however, is weak. These correlations suggest mixed relationships between them.

The analysis presented suggests support for Graves' (1981) thesis as well as of Graves et al's (1982) that there are two distinct groups of factors. Evidence in support of the sacrificial group is less convincing compared to that for the expressive group.

#### 7.6.4 THE ACHIEVEMENT MOTIVATION QUESTIONNAIRE

The Achievement Motivation Questionnaire was compiled by C.D. Pottas, R. Erwee, A.B. Boshoff, and B.C. Lessing (1980). Its aims and a description of the achievement motivation construct as envisaged by them is presented. Its psychometric properties are also considered.

##### 7.6.4.1 THE AIMS AND COMPOSITION OF THE ACHIEVEMENT MOTIVATION QUESTIONNAIRE

The Achievement Motivation Questionnaire (PMV) was developed to measure the level of achievement motivation in adults for decision-making purposes in organisational settings. The questionnaire may also be utilised in cross-cultural research, in comparisons based on gender and on language groupings, and for diagnostic purposes in vocational guidance, based on appropriate norms. The level of Achievement Motivation (PM) is derived by obtaining scores on two primary factors, namely, Goal Directedness (AA) and Personal Excellence (BB), each of which comprises sub-factors as follows:

Goals Directedness (AA):	Persistence (A)
	Awareness of Time (B)
	Action Orientation (C)
Personal Excellence (BB):	Aspiration Level (D)
	Personal Causation (E)

The questionnaire contains 84 forced-choice items. In each item two persons, A and B, are described. One of them exhibits achievement motivated behaviour whereas the other depicts the opposite tendency. Respondents have to decide whether they resemble A or B. As a result, their own self-perception is indirectly disclosed.

#### 7.6.4.2 DESCRIPTION OF THE ACHIEVEMENT MOTIVATION CONSTRUCT

The test constructors note in most cases the scores for the two primary factors or the total score is sufficient for decision-making purposes. However, the relative levels of the five sub-factors should be considered if it is necessary to make "subtle distinctions" between people, or if the construct is being measured "for diagnostic purposes" (Pottas et al, 1980: 2). The concept of Achievement Motivation (PM) as well as the content of the two primary factors and their sub-factors are described.

## - ACHIEVEMENT MOTIVATION (PM)

The Achievement Motivation (PM) score (or total score) is obtained by adding the score of the five sub-factors (A, B, C, D, and E) or by adding the score of the two main factors (AA and BB). "Individuals who obtain a high score can be described as individuals who endeavour to do their best in everything which they undertake. Underlying this striving is an inclination to formulate high personal standards of excellence and the belief that reliance on own skills and abilities is decisive in achieving success. In order to attain their objectives they persist in their endeavours, are action-orientated and are aware of the necessity for effective time management" (Pottas et al, 1980: 2).

## - GOAL DIRECTEDNESS (AA)

The score for this factor is derived by adding the scores from the first three sub-factors, Persistence (A), Awareness of Time (B) and Action Orientation (C). "Individuals who obtain high scores on this main factor are intent on achieving personal goals and persevere despite adversity. They are methodical and their behaviour is future-oriented. Time is regarded as a vital resource which must be utilized effectively in order to achieve objectives. They have a tendency to be industrious, to exert themselves and are action-oriented" (Pottas et al, 1980: 2).

## ● PERSISTENCE (A)

According to Pottas et al (1980: 3) "individuals who obtain high scores

on this factor tend to persevere in seeking solutions to problems despite adverse circumstances. Setbacks are regarded as new challenges. When success is achieved they ascribe it mainly to utilization of their own skills. In conjunction with this tenacity of purpose, there is also a tendency to want to complete tasks, not to procrastinate and to refrain from delay when confronted with complex tasks".

- **AWARENESS OF TIME (B)**

To interpret the scores on the Awareness of Time (B) factor Pottas et al (1980: 3) state "high scorers work according to a time schedule and plan ahead. They keep their affairs in apple pie [perfect] order and prefer to have structure in their lives. They prepare well in advance for any eventuality. They feel guilty about inefficient use of time, when they are late for an appointment or if they deviate from their timetable. They are concerned with the future and their precisely formulated plans for the future include definite career goals".

- **ACTION ORIENTATION (C)**

Individuals with high scores on this sub-factor are active and energetic. "They constantly have much to do and want to utilise time optimally. They cannot tolerate idleness and are not inclined to take extended rest breaks when completing a task. Time is perceived as dynamic and fast-moving" (Pottas et al, 1980: 3).

## ■ PERSONAL EXCELLENCE (BB)

The score for this factor is determined by adding the scores of the last two sub-factors, Aspiration Level (D) and Personal Causation (E). "High scores on this factor indicate that high personal standards of excellence are formulated" (Pottas et al, 1980: 3). High scores indicate "one should depend on one's skills and abilities to achieve success, rather than on luck or mere effort. They revel in challenges, take calculated risks and believe unfavourable circumstances can be overcome by taking the initiative" (Pottas et al, 1980: 3).

### ● ASPIRATION LEVEL (D)

Pottas et al (1980: 3-4) describe the Aspiration Level (D) factor thus: "when high scores are obtained on this factor it can be interpreted as an inclination to embark on demanding and challenging tasks even though failure may be experienced. Therefore calculated risks are taken and challenges are preferred to certainty of success. They set high performance standards for themselves and expect the same from others. They are willing to go to great lengths to obtain their goals. They would rather manage their own enterprises than merely be part of a large organisation. They do not easily accept help in the solving of complex tasks".

### ● PERSONAL CAUSATION (E)

"High scores on this factor indicate a trust in own abilities and skills and a conviction that control can be exerted over life events and the



environment. They generally do not believe they are victims of circumstance. They tend to believe ... their actions are correct in most cases and ... they will be able to execute a task to the best of their ability. They prefer situations where they can take personal initiative and want at all costs to reach the highest point in life. They are therefore characterised by a motivation to achieve success rather than by a motivation to avoid failure" (Pottas et al, 1980: 4).

#### **7.6.4.3 PSYCHOMETRIC PROPERTIES**

Spangenberg (1990: 49-50) has reported on the reliability and validity of the Achievement Motivation Questionnaire based on information extracted from the manual for the instrument. He (1990) does not present any additional information, nor does he present additional data, which may be used to evaluate the instrument thoroughly.

##### **● Reliability**

The test constructors, Pottas et al (1980: 23) note the Kuder-Richardson 20 reliability coefficient was taken as the basis for final selection of items into the Achievement Motivation Questionnaire. Only data of 1 423 White members was utilised for this purpose. The Kuder-Richardson 20 formula was then employed again to calculate the reliabilities for each sub-group separately. Sub-groups include White and Black students and managers; males and females; and English, Afrikaans, and Other language speakers. The ranges of the reliability coefficients across these groups on the factors and sub-factors on the questionnaire are given in Table 7.4.

TABLE 7.4                      RANGES OF RELIABILITY COEFFICIENTS BY SUBFACTORS, FACTORS AND THE ACHIEVEMENT MOTIVATION  
CONSTRUCT ON THE ACHIEVEMENT MOTIVATION QUESTIONNAIRE

	Range of Reliability Co-efficients	
Subfactor		
A Persistence	from 0.709 to 0.833	9 out of 14 groups above 0.80
B Awareness of Time	from 0.695 to 0.824	9 out of 14 groups above 0.80
C Action Orientation	from 0.713 to 0.818	3 out of 14 groups above 0.80
D Aspiration Level	from 0.774 to 0.884	11 out of 14 groups above 0.80
E Personal Causation	from 0.490 to 0.691	All below 0.80
Factor		
AA Goal Directedness	from 0.852 to 0.907	All 14 groups above 0.80
BB Personal Excellence	from 0.790 to 0.874	12 out of 14 groups above 0.80
Construct		
PM Achievement Motivation	from 0.885 to 0.922	All 14 groups above 0.80

SOURCE:        Extracted from Pottas, C.D., Erwee, R., Boshoff, A.B., and Lessing, B.C. (1980). Manual for the Achievement Motivation Questionnaire (PMV).    Pretoria: Unit for Entrepreneurship, University of Pretoria, pp. 24, 34-38.

Table 7.4 shows all lower end coefficients were yielded from Black students. With the exception of one from Black male students (on the Personal Excellence (BB) factor) the remainder were from Black female students. All the upper end coefficients were from White students, i.e., White English speaking male students, White Afrikaans speaking males students, and White Afrikaans speaking female students.

According to Oppenheim (1992: 159) reliability is never perfect and it is rare to find reliabilities much above 0.90. However, "if the reliability of a scale or other measure drops below 0.80 this means that repeated administrations will cover less than 64 per cent of the same ground, and that the error component is more than one-third; such a measure will come in for serious criticism and might well have to be discarded or rebuilt". With regards to the Achievement Motivation Questionnaire it is evident all 5 sub-factors have to be reexamined, more specifically the sub-factors Action Orientation (C) and Personal Causation (E). Strangely though, the factors Goal Directedness (AA) and Personal Excellence (BB) appear to generate reasonably satisfactory coefficients, yet they are constituted from the sub-factors Persistence (A), Awareness of Time (B), Action Orientation (C), Aspiration Level (D), and Personal Causation (E), which have generally produced lower reliability coefficients overall. The Achievement Motivation construct (PM) generates satisfactory reliability coefficients on all the groups. It would therefore appear, overall Achievement Motivation (PM) values can be used with greater levels of confidence than the Goal Directedness (AA) and Personal Excellence (BB) scores. Lower confidence must be placed on interpretations when using the Persistence (A), Awareness of

Time (B), Action Orientation (C), Aspiration Level (D) and Personal Causation (E) scores.

Spangenberg (1990: 50) also comments on these reliabilities by stating for White and Black students (male and female) and White managers (male and female) the total Achievement Motivation (PM) score shows a reliability of between 0.89 and 0.92. Reliabilities are all above 0.70 for all scales except for Personal Causation on which the coefficients were variable.

#### **VALIDITY**

To ensure the construct Achievement Motivation was measured as accurately as possible, a factor analytic approach was followed in the construction of the instrument. By extracting two main factors (i.e., Goals Directedness (AA) and Personal Excellence (BB)) and three and two sub-factors respectively (i.e., Persistence (A), Awareness of Time (B), Action Orientation (C), Aspiration Level (D), and Personal Causation (E)) the construct can be described.

The degree of relatedness between the various factors and sub-factors reveals a very consistent pattern for all the groups investigated, viz., Black and White university students, Black and White males, Black and White females, English and Afrikaans speaking Whites, and White male managers. Low intercorrelation coefficients in the order of between  $r = 0.0901$  to  $r = 0.2576$  were obtained in all cases between sub-factors Awareness of Time (B) and Aspiration Level (D) suggesting some sort of

weakness in the construction of these items. On the other hand, high intercorrelation coefficients of between  $r = 0.9247$  and  $r = 0.9407$  were obtained in all cases between the Personal Excellence (BB) factor and Aspiration Level (D) suggesting these items measure what they purport to measure (Pottas et al, 1980: 37-38). (The "p" values are not given in the Manual for the Achievement Motivation Questionnaire (PMV) (Pottas et al, 1980: 34-38). A confounding factor here is Aspiration Level (D) which generates a low coefficient with Awareness of Time (B), but a high relationship when it itself comprises a part of the Personal Excellence (BB) factor.

Besides establishing the construct validity of the instrument, it was correlated with other known tests, namely Strumpfer's "Autonomous and Social Achievement Values (ASAV)", and "Autonomous Achievement Values (AAV)", to statistically determine the interrelationships between what they were measuring. The results indicate there is a similarity between what each instrument measures, i.e., between the PMV and ASAV, and the PMV and AAV (Pottas et al, 1980: 24, 39).

## 7.7 STATISTICAL ANALYSIS OF THE DATA

Behavioural sciences' approach toward supporting, refuting, and explaining theories and phenomena involves the use of statistics. Statistics involves more than numerical facts; it is "... the art and science of collecting, analyzing, presenting, and interpreting data" (Anderson, Sweeney and Williams, 1997: 3). Data can be qualitative and quantitative, i.e., non-numeric and numeric. Most qualitative data is

transformed into a numerical format to facilitate analysis. Kerlinger (1986: 175) is more explicit with his definition and purpose of statistics when he states "statistics is the theory and method of analyzing quantitative data obtained from samples of observations in order to study and compare sources of variance of phenomena, to help make decisions to accept or reject hypothesized relations between the phenomena, and to aid in making reliable inferences from empirical observations". This conception of statistics focuses on reducing large amounts of data to a manageable and understandable form, studying populations and samples, decision making, and making reliable inferences.

The statistical analysis of a research is made on different types of data which require different statistical treatments. The main types are nominal, ordinal, interval and ratio data.

- . **Nominal** (or categorical) data "... are data which have no underlying continuum, no units or intervals which have equal or ordinal properties, and consequently cannot be scaled" (Oppenheim 1992: 156). There is no underlying linear scale with these data, instead there are a number of discrete categories into which responses are classified or coded. The categories can be placed in any order and have no numerical value. Each category reflects how many respondents endorse a given characteristic, e.g., sex. Scoring for each category is binary, i.e., yes/no, present/absent. Since there is no order to the categories, no category is bigger, better, stronger, than any other. All that can be done with this

type of data is to count the frequency of their occurrence after which sub-samples may be compared. To make allowances for differences in sub-sample sizes, frequency distributions may be converted to percentages, but these data do not lend themselves to the calculation of averages or standard deviations. These types of data lack additive and ordinal properties.

Nominal data frequency distributions have to be analysed by means of non-parametric methods, the most common one being the Chi-square test which allows the researcher to compare observations with chance expectations, or with expectation based on specific hypotheses. In such a test only raw frequencies must be used, never percentages. According to Oppenheim (1992: 157) there are fewer non-parametric data analysis techniques for nominal data than for interval-type data. Non-parametric techniques are also less powerful than the parametric techniques used for the analysis of interval-type and ratio data. In this study the company that respondents belong to, gender, and race are types of nominal data.

Ordinal data have the property of being ranked, are measures of relative interest or preference, orderings of priority or prestige, and have a sequence. Ordering or ranking data on a scale does not say anything about the intervals between points on a continuum other than making distinctions in a logical order. The difference between rank 1 and 2 is not necessarily equal to the difference between 2 and 3. Like nominal scales, ordinal scales involve unusual number systems in that they do not include

a meaningful zero (Heiman, 1995: 67). According to Oppenheim (1992: 156) "so long as we are certain about the ordinal properties of the scale, we can make use of these for the purposes of measurement. There are statistical techniques that will enable us to do this, and ordinal scales - while necessarily less precise than equal-interval ones - should otherwise have most of the other properties of linear scales". Properties of linear scales include unidimensionality, reliability (consistency), units of measurement (not necessarily equal ones), and validity. In this study, job grades reflecting levels of management is ordinal type data that has been analysed.

Interval-type data have a logical order and are scaled along a continuum in a linear manner, with equal differences between the different categories. Such a continuum would be structured in the form of a statement followed by several options, one of which the respondent has to identify with. The scale points establish the equality of the magnitude of differences. Unlike ordinal data where differences between ranks are not necessarily equal, in interval data the interval classifications between 1 and 2 on a scale is equal to the difference between 3 and 4 (Heiman, 1995: 67). Interval-type data may be added or subtracted but cannot be multiplied or divided because they do not have a true zero. Zero is to be regarded as just another point on the scale: "it is a purely arbitrary point" (Heyes, Hardy, Humphreys and Rooks, 1993: 29). Statistical techniques used to analyse interval-type data are quite powerful. They include the mean, the variance and the



standard deviation; analysis of variance, product-moment correlation techniques; tests for statistical significance by means of t-tests, F-tests, and others (Oppenheim, 1992: 157, 285). These analytic techniques fall within the realm of parametric statistics. In this study level of education is an example of interval type data.

**Ratio data** is very similar to interval data but differs in only one aspect: ratio data has a logical, absolute and true zero point which is a meaningful measurement point. "Thus the ratio scale not only measures the magnitude of the differences between points on the scale but also taps the proportions in the differences" (Sekaran, 1992: 163). Ratio data are the most meaningful and powerful of the four types because they have a unique zero and subsume all the properties of the other three types of data.

The four types of data described enable measurement of variables of interest to the researcher. After performing tests to data gleaned from experiments, decisions can be made to accept or reject the findings. Hence, it is evident statistics are about describing the world in terms of numbers and making evaluations and predictions based on those numbers. There are two main types of statistic, namely, descriptive and inferential. These have been reviewed, as both are employed in this study.

### 7.7.1

## DESCRIPTIVE STATISTICS

Heiman (1995: 65) defines descriptive statistics as "... mathematical computations that summarize and describe the important characteristics of a sample of data". Descriptive statistics describe data from any type of design, not from descriptive research designs only. The main purpose of descriptive statistics is to present observed relationships in summary form. In doing this, frequencies, measures of central tendencies and measures of dispersion are used.

#### 7.7.1.1

### FREQUENCIES

A frequency refers to the number of times a particular score [measurement, observation or datum] appears in a research study. An arrangement of the scores collected indicating how often each possible score occurred is called a frequency distribution (Harris, 1995: 66). According to Neuman (1997: 297), numerical data can be categorised by the number of variables involved (univariate, bivariate, or multivariate) but the easiest to describe is the numerical data of one variable through the use of a frequency distribution. It can be used with nominal, ordinal, interval, or ratio data. Original data from respondents, on a particular variable, can be summarized in an easy to understand format by means of a raw count or a frequency distribution. Such information can be presented in tabular format or represented graphically. Pie charts depict qualitative data graphically in the form of a circle which is sub-divided "into sectors or parts that correspond to the relative frequency, of each class" (Anderson et al, 1997: 25).

Tables depict class intervals with frequencies falling within each class in the form of raw scores (observed values) relative frequencies, or percent frequencies for each of the variables in a study.

Frequency distributions have been used often in this study for all the biographical variables, with data depicted in one or other of the graphical methods described. They are useful in forming impressions about the shape of a distribution of scores. To gain a deeper and more precise insight into observed values, other techniques to summarise information about variables are also used. These are measures of central tendency and measures of dispersion.

#### 7.7.1.2 MEASURES OF CENTRAL TENDENCY

According to Judd, Smith and Kidder (1991: 365) the central tendency is "... a single value that is in some sense the most typical or representative of all the observed values" of a distribution of data. It locates the centre of a distribution. In other words, the central tendency reduces a whole series of data to a single figure which serves as the basis for comparison. Of the three most common measures of central tendency (or central location) namely the mean (often referred to as the arithmetic mean), the median, and the mode, the mean has been used in the current study.

The arithmetic mean of a set of numbers is equal to the sum of the measurements divided by the number of measurements (Mendenhall, Beaver and Beaver, 1996: 39). It is appropriate for use with interval and

ratio data.

The median of a set of measurements is the value that falls in the middle when measurements are ranked in order from the smallest to the largest (Mendenhall et al, 1996: 41). Another name for the median is the 50th percentile, or the score at or below which 50% of the scores fall and above which 50% of the scores fall (Harris, 1995: 94). It can be used with ordinal and ratio data.

The mode of a set of measurements is the value occurring with the greatest frequency (Mendenhall et al, 1996: 42). It can be used with nominal, ordinal, interval, and ratio data.

Choosing the most appropriate statistic can be problematic as this depends on the nature of the data (i.e., the presence or absence of extreme scores, uncertainty about the size of some values in the distribution) and what the researcher wishes to achieve with the data. The mean is generally the measure of central tendency (location) to be used unless there are valid reasons to use some other measures. A problem with using the mean is that it is sensitive to extreme values. Where it is noticed the mean will be influenced by extreme values the median or the mode should be considered. In cases where there are many extreme scores the median is considered to be a better measure of central location. The mode is generally used when an important aspect of describing the data involves determining the number of times each value occurs.

Keller and Warrack (1997: 113) note if the data are qualitative, using the mean or the median is senseless, the mode must be used. On the other hand, if the measurement data are quantitative, all three measures of central tendency are meaningful. Because the mean is the best measure of central tendency for the purpose of statistical inference, it is used extensively in the analysis of data (as is the case in this study). But for descriptive purposes, it is usually best to report the values of all three measures because each conveys somewhat different information. Moreover, the relative positions of the mean and the median provide some information about the shape of the distribution of the measurements.

#### 7.7.1.3 MEASURES OF DISPERSION

More comprehensive information about a set of data is obtained through gaining an understanding of its dispersion or spread. Such information shows whether the data are all bunched together closely around the central tendency (i.e., the mean, median, or mode) or whether they are relatively spread out and variable. The three measures of dispersion are the range, variance, and standard deviation.

The range is the simplest measure of variability or dispersion and is defined as the difference between the largest and smallest measurements (Keller and Warrack, 1997: 119). It represents the distance between the extreme values in a distribution. The usefulness of the range as a measure of dispersion is limited because extremely high or extremely low values (outliers) in relation to the others in the set will not

represent the cluster reasonably well (Harris, 1995: 103). The range is used for ordinal, interval, and ratio data (Neuman, 1997: 301).

The variance is a better measure of dispersion in that it is based on all the scores in a distribution. It examines the deviations or distances of each raw score from the mean, "but instead of using the deviation values directly, it squares the deviations and then averages them. In other words, it is the mean of the squared deviations of the scores ( $X$ ) from their mean ( $\bar{X}$ )" (Rosnow and Rosenthal, 1996: 224).

According to Keller and Warrack (1997: 123) the standard deviation of a set of measurements is the positive square root of the variance of the measurements". While variance is a useful measure of the relative variability of two sets of measurements, the standard deviation expresses variability "in the same units as the original measurements ... simply by taking the square root of the variance" (Keller and Warrack, 1997: 123). According to Neuman (1997: 301), "the standard deviation is the most difficult to compute measure of dispersion; it is also the most comprehensive and widely used". To compute it requires interval or ratio data.

When given two sets of data, the variance is useful as a relative measure of dispersion. When given a single set of data, "the standard deviation can be used in conjunction with the mean to make statements about the proportion of measurements falling within various intervals centred at the mean" (Keller and Warrack, 1997: 123).

Like the variance, if the standard deviation of a group of scores is large this means the scores are widely distributed with many scores occurring a long way from the mean. If the standard deviation is small, most scores occur very close to the mean. The lowest standard deviation is 0 (zero), indicating there is no deviation at all, i.e., all the scores are identical. If scores are normally distributed on the basis of a bell-shaped probability distribution "approximately 68% of the data will fall within one standard deviation of the mean, approximately 95% of the data will be within two standard deviations of the mean, approximately 99.7% of all the data will be within three standard deviations of the mean" (Anderson et al, 1997: 78).

The purpose of data description "... is not to learn something new or to gain new information but to make some sense of the mass of information already collected..." (Harris, 1995: 65). The intention is not to "manipulate or change the variables of interest", but rather to "observe" and "describe" them (Heiman, 1995: 49). Hence, the purpose of description is to gain insight into the structure of the variables in a study.

Merely describing the structure of a sample is not sufficient in behavioural science research. Data analysis should facilitate generalisability from the sample to the population. However, caution must be exercised to prevent errors from occurring when making generalisations or inferences through the use of inferential statistical procedures.

Bless and Kathuria (1993: 77) state "whereas descriptive statistics are simply procedures for condensing information" about a set of data, "inferential statistics refer to techniques for making statements on the basis of partial information", based on the theory of probability. According to Mendenhall et al (1996: 6) "the objective of inferential statistics is to make inferences (predictions, decisions) about a population based on information contained in a sample". Thus, the aim of inferential statistics is to provide information not directly collected in the data. This suggests the results or conclusions obtained through inferential statistics are qualitatively different from those obtained through descriptive statistics. While the results of descriptive statistics are "sure", based on certainty, the results of inferential statistics are estimates, or predictions based on probability (Bless and Kathuria, 1993: 85). Estimates are not always correct or going to be correct. "For this reason we build into the statistical inference a measure of reliability. There are two such measures, the confidence level and the significance level" (Keller and Warrack, 1997: 8). According to Neuman (1997: 320) and Sekaran (1992: 12) these are two ways of expressing the same concept.

- . A confidence level is defined as "the confidence that an interval contains a parameter, which =  $1 - \alpha$ ". A confidence interval is a "... range of scores within which there is a certain confidence that the population parameter will lie" (Harris, 1995: 432). A confidence level, therefore, is the proportion of times that an



estimating procedure will be correct; for example, a confidence level of 95% means that in the long run estimates based on this kind of statistical inference will be correct 95% of the time, i.e., there is only a 5% probability that the findings will be incorrect. In hypothesis testing it estimates the probability of a hypothesis being confirmed by facts (Sekaran, 1992: 12; Keller and Warrack, 1997: 8).

A significance level is defined as "the likelihood of obtaining results as extreme as those observed for the sample, when the null hypothesis is true" (Harris, 1995: 437). It measures how frequently the conclusion drawn about a population from a sample will be wrong. A significance level reflects the probability that a result is due to sampling error. The significance level is the criterion or critical value for deciding whether an observed difference is significant or not, i.e., when a null hypothesis has to be rejected or not. It can best be described as the probability value that determines the boundary between rejecting or not rejecting the null hypothesis. Significance levels are normally expressed at the  $\alpha = 0.01$  or  $\alpha = 0.05$  levels which means that there is only a 1% or 5% probability respectively that the observed result occurred due to chance.

## **HYPOTHESIS AND HYPOTHESIS TESTING**

Reference to the concepts hypothesis and hypothesis testing necessitates their brief description. Heiman (1995: 15) explains "a hypothesis is

a formally stated expectation about a behavior that defines the purpose and goals of a study. It is, in essence, a tentative guess about a behavior that usually relates a behavior to some other behavior or influence". A hypothesis, then, "... is a conjectural statement, a tentative proposition, about the relation between two or more variables" (Kerlinger, 1986: 17). "The procedure in testing a hypothesis is to set up at the outset a null hypothesis and an [experimental/alternative] hypothesis" (Behr, 1988: 59. The experimental/alternative hypothesis states there will be a "significant difference" between conditions (Behr, 1988: 59-60). This may be a two-tailed experimental/alternative hypothesis where the direction of the difference is not specified ("non-directional") or a one-tailed "directional" experimental/alternative hypothesis which predicts the direction of the difference. Whether the hypothesis is one- or two-tailed should be stated in "unambiguous" terms (Bless and Kathuria, 1993: 127-129).

The null hypothesis states there is no true difference or no significant difference between the conditions. By deciding the probability that the difference between the results of the two conditions was due to chance, the statistical test comments on the likelihood of the null hypothesis being true. Statistical tests examine only the null hypothesis: when they give the probability that the difference between the results of the conditions was due to chance they are reporting the probability of the null hypothesis being true (Heyes et al, 1993: 86).

There are various statistical techniques for testing, i.e., accepting or rejecting the null hypothesis at the stated level of significance.

These include the t-test, the F-ratio and the  $\chi^2$  test.

It needs to be emphasised that no absolute or definite statements can be made when testing hypotheses. When a hypothesis (i.e.,  $H_0$  or  $H_1$ ) is accepted at the 1% level, the chances are 99 in 100 that it is true. There is still one chance in 100 that the hypothesis is false. Conversely, if a hypothesis is rejected at the 1% level, the chances are 99 in 100 that it is false, although there is one chance in 100 that it is true (Behr, 1988: 60).

The experimental/alternative hypothesis is accepted as a result of elimination of other possible explanations for the difference between the results of two or more conditions. A difference between the results could be due to:

- . Confounding variables - these are eliminated by good experimental design with adequate control procedures,
- . Chance - this is eliminated by the use of statistical tests, and
- . Independent variables - accepting that these caused the difference only if there is reasonable certainty the former two (i.e., confounding variables and chance) did not.

If the result is significant, the null hypothesis can be rejected and the experimental/ alternative hypothesis accepted. If the result is not significant, the experimental/alternative hypothesis can be rejected and the null hypothesis accepted (Heyes et al, 1993: 86).

When accepting or rejecting a hypothesis, two types of error can arise.

"When a null hypothesis is rejected at the 5% level, there are 5 chances in 100 that this decision was wrong, that the null hypothesis is rejected when it is actually true. This is known as a Type I error. But, as the significance level is increased (i.e., asking for a bigger difference between the sample means) the risk of making a Type II error is also increased. This error consists of accepting the null hypothesis when it should be rejected. Thus, as the possibility of making one type of error decreases, the possibility of making the other type in turn increases" (Behr; 1988: 61). A researcher can never know for certain whether a Type I or a Type II error has been made. "The chance of our making one of two possible errors will always exist" (Keller and Warrack, 1997: 330). Most prefer to be cautious by trying to limit the probability of making a Type I error, i.e., of rejecting a null hypothesis when it is true (Behr, 1988: 61).

## - PARAMETRIC AND NON-PARAMETRIC TESTS

Inferential statistics are divided into parametric and non-parametric tests.

- . Parametric statistical techniques are based on assumptions derived from the normal distribution curve. One of the principal assumptions made in applying parametric tests to sample data is the variable being measured is normally distributed in the population from which the samples were obtained, as opposed to skewed or other types of distributions. A second assumption is both sets of scores are drawn from populations having the same

variance or spread of scores, i.e., the two normal distributions have the same variance. A third assumption is data to be analysed is from continuous measures, viz., interval or ratio data. A fourth assumption is the observations are independent, i.e., the selection of any one case for inclusion in the sample must not bias the chances of any other for inclusion. A fifth assumption, related to the analysis of variance (the F-test) is the means of the normally distributed and homoscedastic populations must be linear combinations of effects, i.e., the effects of the rows and/or columns must be additive (Siegel, 1956: 19).

Siegel (1956: 19) argues against the use of parametric statistics in favour of non-parametric tests on the grounds these assumptions (or conditions as he identifies them) are not ordinarily tested in the course of statistical analysis. They are presumptions which are accepted. Consequently, the use of parametric techniques may lead to incorrect conclusions. From among the different parametric tests, namely, the t-test, the F-ratio (analysis of variance), and z-tests, the t-test is said to be the most robust because it can cope with data that does not fully meet the assumptions of parametric tests in general (Harris, 1995: 385; Anderson et al, 1997: 345). According to Spence, Cotton, Underwood and Duncan (1983: 175) "it has been demonstrated ..... t-tests may be used without noticeably distorting our conclusions even when these assumptions are not met, as long as the  $\sigma$ 's [variances] are not markedly different or the distributions do not depart radically from normal". However, if one or more of the

assumptions listed above is seriously violated, non-parametric techniques must be used to analyse data.

Hanke and Reitsch (1991: 770) say "parametric tests are generally more powerful than non-parametric tests and should be used whenever possible". The most powerful tests are those which have the strongest or most extensive assumptions. When these assumptions are valid they are the most likely to reject the null hypothesis ( $H_0$ ) when it is false (Siegel, 1956: 19). Furthermore, since parametric tests use interval or ratio data, they have more information available to them than non-parametric tests. "Therefore, parametric tests are more likely to find a significant result than the non-parametric tests if the difference between the conditions was due to the independent variable rather than to chance factors" (Heyes, et al 1993: 89).

- . Non-parametric tests are statistical tests that do not make assumptions about the underlying form of the population data (Hanke and Reitsch, 1991: 779). For this reason, they are often called distribution-free statistics. They are used when:
  - . The assumptions of parametric tests are not met,
  - . When it is necessary to use a small sample size and it is not possible to verify that certain key assumptions are not met, and
  - . It is necessary to convert qualitative data (nominal or ordinal) into useful decision making information.

Non-parametric techniques do not test to determine whether two

population means differ. Instead, they test to determine whether the two population locations differ, i.e. they test the characteristics of populations without referring to specific parameters (Keller and Warrack, 1997: 505).

Non-parametric tests have several advantages over parametric tests. They are:

- . Generally easy to use and understand,
- . Eliminate the need for restrictive assumptions of parametric tests, e.g., shape of the population,
- . Can be used with small samples ( $N = 6$ ), and
- . Can be used with qualitative and nominal data.

Disadvantages associated with their use are:

- . They sometimes ignore, waste, or lose information - the degree of wastefulness is expressed by the power efficiency, for example, if a non-parametric statistical test has a power-efficiency of, say, 90%, this means where all the conditions of the parametric test are satisfied the appropriate parametric test would be just as effective with a sample which is 10% smaller than used in the non-parametric analysis,
- . They are not as efficient as parametric tests because there are no non-parametric methods for testing interactions in the analysis of variance model, unless special assumptions are made about additivity, and
- . They lead to a greater probability of accepting a false null hypothesis, i.e., committing a Type II error.

These advantages and disadvantages are cited by Siegel (1956: 33), Hanke and Reitsch (1991: 779) and Spence et al (1983: 261) in various combinations.

Both parametric and non-parametric statistical tests assume the samples are representative of whatever population is being studied and the data is accurate in the form used by the test. To reach the right conclusion based on any type of test, a well designed experiment that controls all possible confounding variables is necessary.

Parametric statistical tests are based on interval and ratio data. Non-parametric tests use nominal and ordinal classificatory data as well. As this study is based on nominal, ordinal, interval, and ratio data, the statistical techniques employed are based on these types of data.

#### 7.7.2.1 CORRELATIONAL ANALYSIS

Researchers do not view variables in isolation "but as being systematically and meaningfully associated with or related to other variables" (Rosnow and Rosenthal, 1996: 232). Correlational procedures are used to measure the strength of association between two or more variables. Correlations may be described as the relationship between related pairs of values from two variables. A correlation coefficient is "a measure of the degree of relationship between two variables" (Heyes et al, 1993: 118). It can be direct or positive (where if one



variable is high, so is the other), or inverse or negative (where if one variable is high the other is low). Coefficients vary between -1 and +1 representing perfect negative (inverse) and perfect positive (direct) relationships respectively. Zero (0) indicates no discernable relationship. Relationships between pairs of scores on two variables may be depicted graphically in the form of scatter-diagrams. Criteria, in the form of standard tables, are used to ascertain whether the relationships between the variables are significant.

A correlational analysis is sometimes regarded as a descriptive technique and at other times as inferential, depending on when and how it is to be used. It does not test the differences between two sets of scores but describe the strength and direction of the relationship between two variables,  $x$  and  $y$ .

The two most commonly used measures of correlations are Pearson's Product-Moment coefficient  $r$  and Spearman's Rank-Order coefficient  $\rho$  ( $p$ ). Pearson's  $r$ , a parametric procedure, is calculated using interval and ratio type data from two sets of raw data (Harris 1995: 164). The computed  $r$  can be interpreted in three ways:

- . The strength of the relationship.
- . The statistical significance of the relationship.
- . The square of the correlation coefficient.

Whether positive or negative, if the strength of  $r$  is determined as being less than 0.20, an "indifferent, almost negligible relationship" exists, "0.20 - 0.40 definite but slight", "0.40 - 0.70 moderate", "0.70

-0.90 high and substantial", and "0.90 - 1.00 very high rising to perfect" (Behr, 1988: 46). Hanke and Reitsch (1991: 498-502) describe correlation coefficients of around 0.20 as "low, poor or not good"; in the region of 0.50 to 0.60 as "fair or reasonable"; 0.70 to 0.80 as "highly related"; and above 0.80 as "good".

Spearman's rho is the non-parametric equivalent of Pearson's  $r$  in that it measures the strength of the association between two qualitative variables. It is calculated by using ordinal or ranked data (Hanke and Reitsch, 1991: 789). Behr (1988: 54) and Keller and Warrack (1988: 54) note Spearman's procedure is a practical way of calculating the correlation coefficient where the sets of scores is less than 30. The computed rho value is interpreted in the same way as Pearson's  $r$ . To establish whether subjects whose scores were used in computing rho were randomly drawn from the same population or not, i.e., to determine whether the correlation (rho) found between the two variables in the sample of individuals is true of the population, and if so, at what level, a significance test has to be carried out. This is done by comparing the computed values of rho with critical values for different values of  $N$  (the number of pairs) for significance at the 1% and 5% levels. According to Behr (1988: 56) and Harris (1995: 186) for small numbers of pairs, values of rho have to be substantial before it can be concluded the correlation between the two variables is significant for the population as a whole.

It is sometimes necessary to test for a difference between two population means using small samples. Such a test is used when sampling is very expensive or when only a few historical values can be obtained. To test for a difference between two population means the t-distribution is used instead of the normal curve. "The t-distribution is the appropriate distribution for constructing an interval estimate when the population is approximately normally distributed, the population standard deviation is unknown, and the sample size is less than 30" (Hanke and Reitsch, 1991: 247, 329).

The t-distribution is not a single distribution but rather a group of distributions, each symmetric around a mean of zero and each associated with a different number of degrees of freedom. When the sample size is very large (i.e.  $> 100$ ) the shape of the t-distribution looks very much like that of the normal distribution. For smaller sample sizes, the shape of the t-distribution is symmetrical like the normal distribution but is more spread out, with less of a peak in the middle and a greater number of scores dispersed more than one standard deviation away from the mean.

The shape of a t-distribution depends directly on the degrees of freedom and not the sample size. As the degrees of freedom grow larger, the t-distribution's dispersion gets smaller (Keller and Warrack, 1997: 371). With an infinite number of degrees of freedom the t-distribution will be the same as a standard normal distribution. "The degrees of

freedom is the number of scores in a distribution that are free to take on any value. The degrees of freedom for a particular statistical test will equal the sample size minus the number of parameters that have to be estimated from the sample" (Harris, 1995: 261).

Hanke and Reitsch (1991: 321) note the sampling distribution for sample mean differences for large samples ( $> 30$ ) is the normal distribution. This distribution has a mean of 0 based on the reasoning if the null hypothesis is true (i.e., there is no difference between the population means) one would expect sample mean differences to cluster around the difference between the population means, which is 0. "There would be as many sample mean differences above 0 as below, and they would tend to be close to 0 than far away. If the difference between the sample means is close to 0, which is likely if the two populations have the same mean, the null hypothesis is accepted. If a large difference is found, the null hypothesis is rejected" (Hanke and Reitsch, 1991: 321). The test statistic for the two-population mean test is a z value since the sampling distribution is normally distributed. The z value measures the number of standard errors between 0 (zero) which is the mean of the curve, and the difference between the two population means.

According to Harris (1995: 259) the t-test, like other parametric tests, is based on several assumptions:

- . Scores in the two samples have been randomly sampled, or at least independently sampled, from the population to which generalisations are to be made.
- . Populations from which the samples come are normally distributed.

- . If more than one sample is involved, the two samples come from populations with equal variances.
- . Data are measured on a scale of measurement, so that it makes sense to calculate and discuss a mean, either on an interval or ratio level dependent measure.

Hanke and Reitsch (1991: 329) also point out similar assumptions to the first three listed here.

Violations of these assumptions do occur as Harris (1995: 260) points out:

- . It is common practice to perform the t-test on data that has not been randomly sampled. Depending on the actual sampling procedures, caution must be exercised when making generalisations from the data.
- . It is almost impossible to check whether a sample comes from a normally distributed population. The t-test is robust to this type of violation and will generally lead to approximately correct conclusions for any distribution in which most of the scores are in the middle and fewer as you get away from the middle. On the other hand if 70% of the scores are 0 (i.e., clustered around the mean), for example, with the rest reflecting various positive values, it would probably be best to use a non-parametric test or to transform the scores in some way that makes their distribution closer to normal. Such procedures fall outside the scope of this research.
- . The t-test is also robust enough to cope with violations of the assumption of equal variances, even with ratios as high as 7 or

8:1.

- . If the assumption that the data must be measured in such a way that it makes sense to calculate the mean is violated, t-test results will be meaningless (Harris, 1995: 259).

Harris (1995: 260) notes besides determining whether it is reasonable to calculate the mean or not, the only time one needs to be seriously concerned about the assumptions of the t-test is when one is comparing two samples with very unequal numbers, and their distributions are far from normal, and they have variances that differ by a factor of 10:1 or thereabouts. "If all three violations are happening at once, then the t-test is not necessarily robust" (Harris, 1995: 260). It will then become necessary to transform the data or use a nonparametric test.

#### 7.7.2.3 ANALYSIS OF VARIANCE AND THE F-RATIO (ANOVA)

The analysis of variance (ANOVA) procedure is used to draw inferences about differences in the means of two or more groups. According to Behr (1988: 75) ANOVA is used when researchers are required to determine whether several groups "are to be regarded as samples of the same population, or whether they differ so considerably from one another that they do not belong to a common parent population". The null hypothesis of the analysis of variance asserts that the several groups under investigation are all samples drawn from the same population. "In order to test the hypothesis two independent estimates of the population variance are made. If the two estimates give widely different results, the hypothesis is false and hence rejected. One of the estimates of the

population variance is based on the variation of the scores within the several groups. The other estimate is based on the variation between the group means. If the groups belong to the same population, the two estimates of variance will be alike. If the variation between groups is considerably greater than that within them, then the groups are probably not samples from the same population" (Behr, 1988: 75).

To test the statistical significance of the hypothesis, an analysis of variance requires the computation of an F-ratio. The numerator reflects differences (variances) between group means and the denominator differences (variances) within scores for each group. "If the numerator is sufficiently larger than the denominator - that is if the value of F is significantly larger than 1.00 - then the null hypothesis can be rejected and the conclusion drawn ... the means of the groups differ significantly" (Harris, 1995: 299).

Harris (1995: 299) states a one-way analysis of variance is a particular kind of ANOVA that is used when there is only one independent variable. In this case, the purpose of the analysis is to compare the means of two or more levels of the independent variable, or to compare the means of several groups that can be viewed as differing with respect to some independent variable. "Usually the variable on which the groups differ is a qualitative one such as experimental condition, group membership, or some nominal-level demographic variable like ethnicity, gender, or religion. However, it is possible to classify people into groups based on a quantitative variable - for example, under 30 years of age, from 30 - 50 years, or over 50 - and to do an analysis of variance comparing

people from the different age categories. The dependent measure for an analysis of variance always has to be an interval- or ratio- scale variable, however, or at least one for which it makes sense to calculate a mean" (Harris, 1995: 299).

The description and purpose of the analysis of variance is very similar to that of the t-test. When there are only two groups to be compared either an independent samples t-test or a one-way analysis of variance could be performed and both would yield the same conclusion (Behr, 1988: 78).

The assumptions underlying the use of the F-test as part of an analysis of variance are the same as those of the t-test. According to Harris (1995: 300) the F-test is appropriate when:

- . The data are measured on an interval or ratio scale,
- . The scores are randomly, or at least independently, sampled,
- . The distribution of the dependent measure is normal in the populations from which the data come, and
- . The populations have equal variances.

Like the t-test one seldom knows whether the latter two assumptions are true, but the analysis of variance is robust to violations of all but the assumption of independence. The exception occurs when there are "greatly unequal sizes" in that if the numbers are small and unequal (one is several times the other), the sample variances are greatly unequal (perhaps 10:1), and the distribution of scores in the sample looks very far from normal (approximately 80% and zero), then the



analysis of variance is probably not a proper procedure on the data. "Either the data need to be transformed in some way ... or a nonparametric test might be used as an alternative" (Harris, 1995: 301).

The advantage of using the analysis of variance techniques over multiple t-tests is that it will test the null hypothesis that all the means come from the same population, while obviating the chance of mistakenly rejecting the null hypothesis at the chosen alpha level. Another advantage is the analysis of variance procedure requires only one test to do what might otherwise take a large number of t-tests.

The above discussion focuses on one-way analysis of variance. Two-way and three-way analyses of variances can also be conducted.

## 7.8 STATISTICAL ANALYSIS OF THE QUESTIONNAIRE

The questionnaires used in this study were analysed to establish their construct validities.

### 7.8.1 CONSTRUCT VALIDITY

In order to establish whether a measuring instrument measures what it purports to measure, different types of validity assessments are made. There is no such thing as absolute validity, only degrees of validity, especially in the social sciences, where researchers have to establish some measure of credibility and confidence in the instruments they use to assess constructs like attitudes, personality, achievement and values

(Black and Champion, 1976: 223). These widely accepted types of validity are:

- . Content or Face validity - It involves establishing whether an instrument is valid or not by examining it and deciding whether it looks as though it is. If independent experts in the subject agree that the instrument looks as though it does what it is supposed to, then the instrument is judged to have content validity. This is probably the easiest and crudest procedure to follow in validating an instrument and other methods should also be used if possible.
- . Predictive or criterion validity - It refers to the ability of a measure to predict future events or behaviour. The predictive validity of a test is investigated by correlating the prediction made at the time of testing with later performance (the criterion).
- . Construct validity - It refers to being able to demonstrate whether or not a measuring instrument is in fact measuring a particular phenomenon. According to Bless and Higson-Smith (1995: 138) construct validity is the most important and most often used of the various forms of validity. It is important that a measurement technique be closely linked with known theory in the area and with other related concepts. Where such close links can be demonstrated, the instrument is said to have high construct validity. When the links between the instrument and the related theory are very weak or non-existent, the instrument has low construct validity. According to Behr (1988: 123) researchers who are concerned with construct validity are "... more interested in

the property being measured by the test than in the test itself".

Luthans (1989: 42) comments on the value of construct validity thus: "... other forms of validity become subsumed by construct validity; it is the crux of measurement and has significant implications for how research is done in the whole field of organizational behavior". In this regard Luthans (1989: 42) quotes Guion (1977: 410) who states: "All validity is at its base some form of construct validity.... The most salient of the traditionally identified aspects of validity - the only one that is salient - is construct validity. It is the basic meaning of validity".

Construct validity differs from predictive and content validity because it draws on other studies and sources in order to make an evaluation of measures. It is therefore both a logical and empirical process (Cascio, 1978: 95).

Construct validity is generally determined by a "nomological network" which is a system of interrelated concepts, propositions and laws in which "observable characteristics are related to other observables, observables are related to theoretical constructs, or one theoretical construct is related to another theoretical construct" (Luthans, 1989: 42, based on Cronbach and Meehl, 1955: 281-302; and Nunnally, 1967: 92). To have construct validity, there must be some convergence of scores from different measurement techniques that purportedly measure the same dimension of a construct. This approach is called convergent validity. In the current study the theoretical constructs Personal Values and

Perceptions of Culture are linked to one another through two groups of constructs (values/cultures) which in turn are linked to the theoretical model from which they derive. Scores have been correlated with those from other research to make evaluations of the construct validity of the instruments.

In addition to convergent validity a test must have discriminant validity. This means the instrument that supposedly measures the construct in question "should be unrelated" to instruments that are not supposed to measure the construct (Luthans, 1989: 45).

Huysamen (1983: 44) expresses a similar view with regard to establishing the construct validity of a test. He suggests two approaches to investigating the construct validity of a test: "(i) correlating scores for the test with scores for measures of other constructs, and (ii) checking whether the test differentiates between the groups which in terms of the relevant theory, should differ in terms of the construct" (Huysamen, 1983: 44).

According to Huysamen (1983) no single investigation can confirm the construct validity of a test conclusively. "Construct validation ... proceeds by the accumulation and integration of the findings of many different studies. For this reason, the construct validity of a measuring instrument cannot be expressed in terms of a single validity coefficient..." (Huysamen, 1983: 45).

To gain an understanding of the Personal Values, Perceptions of Culture and Achievement Motivation levels of managers (classified by job grade, race and gender), the current study was undertaken in a division of a large national company based in KwaZulu-Natal. The division consists of nine operating companies with a population of 342 managers, all of whom were included in the study.

Questionnaires were distributed and collected, via the offices of the Human Resources Executive and through the co-operation of the Managing Directors of each of these companies to these 342 managers. One hundred and eighty five (54%) completed questionnaires were returned of which 169 were usable and 16 were spoilt. A comparison with sample size tables renders this response rate a satisfactory number to process and analyse statistically.

Four paper and pencil instruments were used in the study to collect data namely, a Biographical Data Questionnaire, a Personal Values Questionnaire, a Perceptions of Culture Questionnaire, and an Achievement Motivation Questionnaire. The Biographical Data Questionnaire identified specific dependent variables of interest to this study. The Personal Values Questionnaire and the Perception of Culture Questionnaire have been developed by Beck and Cowan (1979, 1981, 1983) and are based on Graves' (1970) Emergent, Cyclical, Double-Helix Model of Adult Biopsychosocial Behavior. The Personal Values Questionnaire relates to issues of existence, which is based on thinking

patterns in ascending order of complexity. It measures individuals' personal values through the intensity of their reactions to attitudinal statements. Six values types are tapped by this questionnaire. The Perceptions of Culture Questionnaire is based on similar principles to the Personal Values Questionnaire, except that it measures individuals' perceptions of the characteristics of organisations by focusing on management systems.

The Achievement Motivation Questionnaire, developed by Pottas, Erwee, Boshoff and Lessing (1980) measures achievement motivation levels of respondents through 2 primary factors and 5 sub-factors. Reliability figures ranging from a low of 0.490 to as high as 0.922 on the Kuder-Richardson 20 formula have been noted on some of the factors/sub-factors on different samples based on race and language.

The statistical analysis of the data from the study is based on manipulating nominal, ordinal, interval, and ratio levels of measurement gleaned through the administration of the questionnaires to the respondents. Almost all the data in the study is of a quantitative nature.

Descriptive and inferential statistics have been used to analyse the data. While descriptive statistics summarise information, inferential statistics provide data not directly collected in the research data. Among the descriptive statistics used are frequency tables, measures of central tendency, and measures of dispersion.

Inferential statistics make use of parametric and non-parametric tests of significance. Parametric tests are generally more powerful (i.e., can detect significant differences with smaller samples) and more robust (i.e., can withstand violations of basic assumptions and still avoid errors in interpretation of results) than non-parametric tests.

Among the inferential statistical methods and tests used are correlational analyses, specifically Pearson's  $r$  (a parametric procedure).  $t$ -Tests have been used to test for differences between two sample means drawn from a population, on the basis of  $t$ -distributions. Analysis of Variance (ANOVA) is another parametric procedure that has been performed to determine the statistical significance of differences among the means of several groups to confirm whether they (the groups) belong to the same parent population or not.

The questionnaires have been statistically analysed to establish their validities. Whilst content (face) and predictive (criterion) validities have not been established, the more important type, namely, construct validity, has, through the process of computing correlations between every set of factors on the questionnaires and examining the interrelationships among them.

The discussion thus far has centred on the research design of the current study including the sampling procedure, instruments used to gather data and the techniques used for their analysis. The results obtained are presented in the next chapter.

## CHAPTER 8

### PRESENTATION OF RESULTS

#### 8.1 INTRODUCTION

To attain the objectives and test the hypotheses of the study, information gleaned from the Biographical Data Questionnaire, the Personal Values Questionnaire, the Perceptions of Culture Questionnaire, and the Achievement Motivation Questionnaire has been organised and tested statistically using the SIMSTAT and SPSS computer programmes. The results from these calculations are presented in three categories, namely, description, and graphical profiling, intercorrelational analysis, and tests of significance for differences between group means.

. Firstly, descriptions and graphical profiles based on central tendencies and dispersions of scores obtained from the Personal Values, Perceptions of Culture, and Achievement Motivation Questionnaires are given for the following groups:

- All Respondents in the organisation (All Managers),
- Lower, Middle, and Senior Managers, i.e., by job grade,
- Black, Coloured, Indian, and White Managers, i.e., by racial classification,
- Male and Female Managers.

Scores on the Achievement Motivation Questionnaire are presented and described on the basis of a normalised nine-point standard scale with a mean of 5 and a standard deviation of 1.96 (Pottas



et al, 1980: 14). A stanine of 1 is described as very low, 2-3 as low, 4, 5 and 6 as average, 7-8 as high, and 9 as very high (Pottas et. al, 1980: 14). For the purposes of the current study the wide average range has been adapted, so that a stanine of 4 be interpreted as "low average", 5 as "average", and 6 as "high average" to facilitate distinction among these stanines.

- . Secondly, an intercorrelational analysis has been performed to establish the strengths of relationships between each of the six factors on the Personal Values Questionnaire with every one of the six factors on the Perceptions of Culture Questionnaire for the "All Respondents" (All Managers) group.
- . Thirdly, results from Analyses of Variances (ANOVA'S) and t-tests determining the significance of differences in the respective Personal Values factors, Perceptions of Culture factors, and Achievement Motivation factors are given for:
  - Lower, Middle and Senior Managers, i.e., by job grade,
  - Black, Coloured, Indian and White Managers, i.e., by race,
  - Male and Female Managers, i.e., by gender,
  - Managers of different age groups,
  - Managers with different educational qualifications, and
  - Managers with different lengths of service.

## 8.2 DESCRIPTIVE AND GRAPHICAL PRESENTATION OF RESPONDENTS' CHARACTERISTICS BASED ON CENTRAL TENDENCIES AND DISPERSION

Descriptive data and graphs pertaining to each of the groups of managers classified by job grade, race and gender as well as the "All Respondents" group are laid out in the following section. These are presented in turn beginning with the "All Respondents" group, followed by a description of respondents based on Job Grades, Race and Gender. The highest and lowest means score and mean stanines are underlined by means of solid and broken lines respectively in the tables on which these types of results are presented.

### 8.2.1 DESCRIPTION OF THE "ALL RESPONDENTS" (ALL MANAGERS) GROUP

Tables 8.1 to 8.3 present the means, the rank order of the means, standard deviations, the 95% confidence intervals for the means, and the minimum and maximum scores of "All Respondents" (All Managers) on each of the Personal Values factors, Perceptions of Culture factors and the Achievement Motivation factors respectively. Possible minimum and maximum scores on the Personal Values Questionnaire factors can be 0 and 120, the Perceptions of Culture Questionnaire factors 0 and 144, and the Achievement Motivation Questionnaire factors stanines of 1 and 9. Comparative high scores indicate tendencies in the direction of the relevant factors.

Table 8.1 presents the data relating to the Personal Values of the "All Respondents" group.

**TABLE 8.1                      PERSONAL VALUES OF "ALL RESPONDENTS"**

Factors	Mean	Rank Order of Mean	S.D	95% Confidence Interval for the Mean	Minimum	Maximum
B-O: Tribalistic	11.82	5	6.49	10.83 - 12.80	0.00	27.70
C-P: Egocentric	9.42 -----	6	6.27 -----	8.47 - 10.36	0.00	34.00
D-Q: Absolutistic/ Conformist	<u>35.05</u>	1	<u>11.01</u>	33.39 - 36.71	11.00	72.00
E-R: Materialistic/ Manipulative	25.20	2	8.62	23.90 - 26.50	9.00	56.00
F-S: Personalistic/ Sociocentric	20.98	3	8.18	19.75 - 22.22	0.00	53.00
G-T: Systemic/ Existential	17.54	4	7.44	16.42 - 18.67	4.00	53.00

Table 8.1 shows managers have the strongest tendency toward Absolutistic/Conformist values (Mean = 35.05, Rank 1) while Egocentric values do not feature as prominently (Mean = 9.42, Rank 6) in relation to the others. There is a much wider dispersion of responses around the dominant Absolutistic/Conformist values in relation to the other values. This is attributed to the wide range in scores respondents allocated to this value, in that some individuals regard Absolutisism/Conformism highly whilst others do not place much emphasis on it. This is evident

from the minimum and maximum scores which reflect any one respondent's minimum and/or maximum score allocated to this value. The confidence interval for the mean shows in 95% of cases the mean fell within this range.

Figure 8.1 gives a graphical profile of the Personal Values of all the respondents.

FIGURES 8.1                      PROFILE OF PERSONAL VALUES OF "ALL RESPONDENTS"

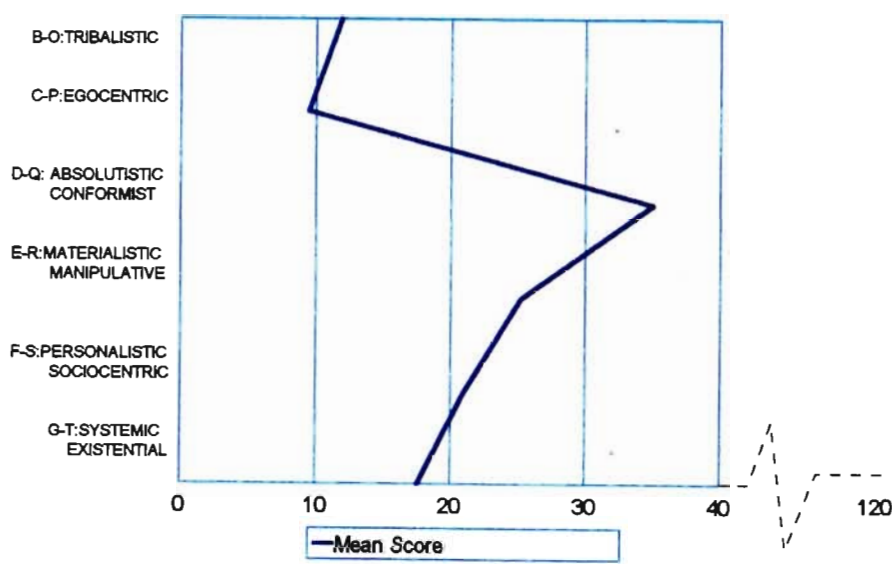
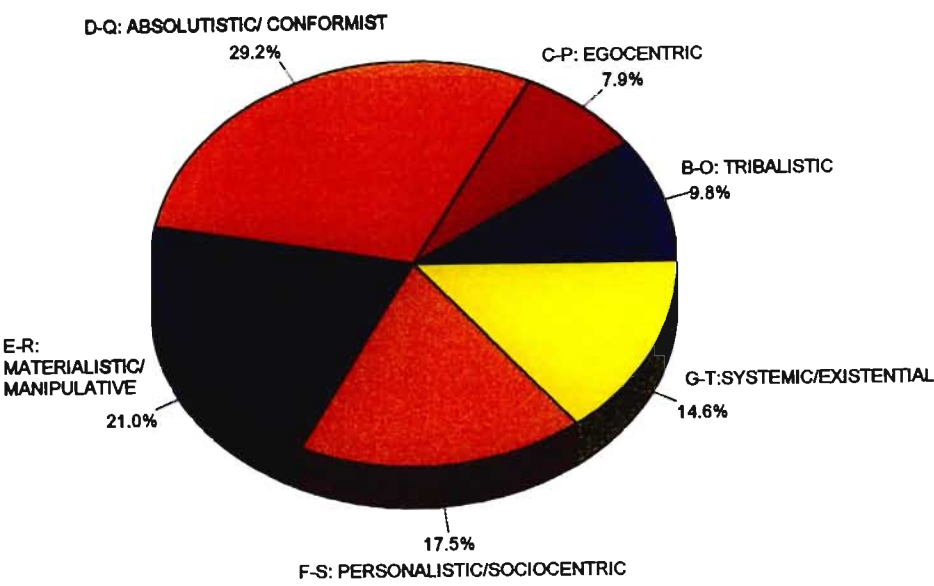


Figure 8.2 shows the distribution of Personal Values of "All Respondents" in the form of a pie chart.

FIGURE 8.2                      PERCENTAGES OF RESPONDENTS HOLDING DIFFERENT PERSONAL VALUES



The pie chart in Figure 8.2 shows nearly a third (29.2%) of respondents placed the highest value on Absoluticism/Conformism, followed by 21,0% on Materialism/Manipulation. Only 7,9% of respondents valued Egocentricism and 9,8% Tribalism highly. Personalistic/Sociocentric and Systemic/Existential personal values were emphasised by 17.5% and 14.6% of respondents respectively.

Table 8.2 presents that data relating to the Perceptions of Culture of the organisation by the "All Respondents" groups.

TABLE 8.2 PERCEPTIONS OF CULTURE OF "ALL RESPONDENTS"

Factors	Mean	Rank Order of Mean	S.D	95% Confidence Interval for the Mean	Minimum	Maximum
B-O: Tribe	18.67	5	9.94	17.17 - 20.17	0.00	74.00
C-P: Empire	18.14 -----	6	7.73 -----	16.98 - 19.30	0.00	52.00
D-Q: Passive Hierarchy	<u>30.59</u>	1	<u>11.73</u>	28.82 - 32.35	6.00	67.00
E-R: Active Hierarchy	26.02	3	9.36	24.61 - 27.43	4.00	60.00
F-S: Social Network	21.39	4	7.93	20.19 - 22.59	0.00	44.00
G-T: Functional Flow	29.12	2	11.36	27.41 - 30.84	2.00	64.00

Table 8.2 reveals managers perceive the culture of the organisation to be of the Passive Hierarchy type (Mean = 30.59, Rank 1). This type of culture stresses rigid rules and bureaucracy. It is followed closely by being perceived as project or task centred with flexible functional leadership (Mean = 29.12, Rank 2). The weakest perceptions are it is Empire orientated (Mean = 18.14, Rank 6) where power is concentrated in the hands of the bosses, and almost equally as a Tribal structure where chiefs make the decisions (Mean = 18.67, Rank 5). The standard deviations are higher for the dominant perceptions (Passive Hierarchy and Functional Flow) than for the weaker perceptions of culture due to the wider range (61 and 62 respectively) in scores respondents were found to have allocated to these culture types. The Tribe culture has

the widest range (74.0) but a lower standard deviation (9.94) than the Passive Hierarchy (Range 67.00, Mean = 11.36) and Functional Flow (Range 64.00, Mean = 11.36) cultures, due perhaps to very few or even only one respondent allocating very high points to this culture type. Further, those managers who allocated scores to the Tribe culture type generally allocated lower points to it. The 95% confidence interval indicates in only 5 cases out of 100, the means that have been computed would fall outside of these ranges.

Figure 8.3 illustrates the perceptions of culture of the organisation by all the respondents.

FIGURES 8.3                      PROFILE OF PERCEPTIONS OF CULTURE BY "ALL RESPONDENTS"

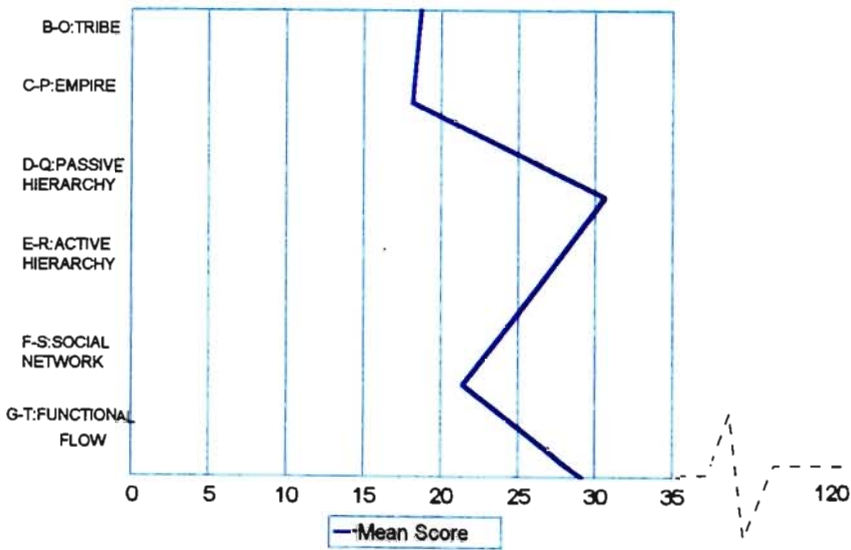


Figure 8.4 shows the distribution of perceptions of the culture of the organisation by all the respondents in the form of a pie chart.

FIGURE 8.4                      PERCENTAGES OF RESPONDENTS WITH DIFFERENT PERCEPTIONS  
OF THE CULTURE OF THE ORGANISATION

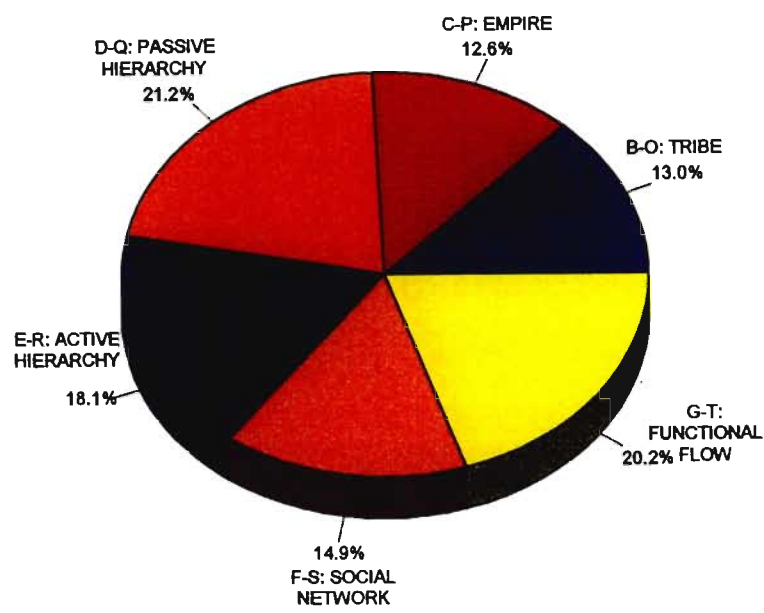


Figure 8.4 shows there is an almost equal perception the organisation is a Passive Hierarchy (21.2%) and Functional Flow (20.2%) culture followed closely by it being seen as an Active Hierarchy (18.1%) culture. It is perceived least as Empire Culture (12.6%) and Tribe Culture (13.0%). Nearly fifteen percent of respondents saw it as a Social Network (14.9%) culture.

Table 8.3 presents data relating to the Achievement Motivation levels of the "All Respondents" group of managers.



TABLE 8.3                      ACHIEVEMENT MOTIVATION LEVELS OF "ALL RESPONDENTS"

Factors	Mean	Rank Order of Mean	S.D	95% Confidence Interval for the Mean	Minimum	Maximum
A: Persistence	5.81	2	2.12	5.49 - 6.13	1.00	9.00
B: Awareness of Time	5.17	3	1.88	4.89 - 5.45	1.00	9.00
C: Action Orientation	5.07	6	<u>2.29</u>	5.36 - 6.05	1.00	9.00
D: Aspiration Level	4.41 -----	8	1.81	4.14 - 4.68	1.00	9.00
E: Personal Causation	<u>6.17</u>	1	1.82	5.90 - 6.45	1.00	9.00
AA: Goal Orientation	5.10	4,5	1.80	4.83 - 5.37	1.00	9.00
BB: Personal Excellence	4.95	7	1.68 -----	4.70 - 5.21	1.00	9.00
PM: Achievement Motivation	5.10	4,5	1.74	4.48 - 5.36	1.00	9.00

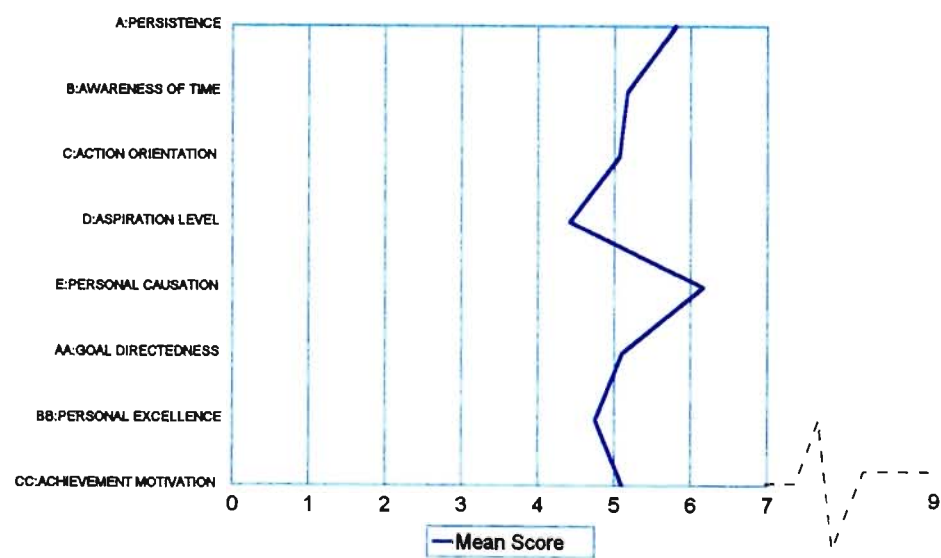
The mean scores, depicted in stanines in Table 8.3, indicate generally the motivation levels on the Achievement Motivation constituent factors fall within the average range (Stanines 4-6) and the spread is around the 1.96 range. Aspiration Level yielded the lowest mean stanine (4.41, Rank 8) suggesting managers are less inclined to take risks whilst Personal Causation, i.e., trust in one's own abilities, yielded the

highest mean stanine (6.17, Rank 1). The 95% confidence interval indicates 5% of scores fall outside two standard deviations of the mean.

The Minimum and Maximum columns indicate some individuals obtained very low and others very high stanines on each of the factors constituting the Achievement Motivation construct.

Figure 8.5 presents the Achievement Motivation levels of managers in graphical format.

FIGURE 8.5 PROFILE OF ACHIEVEMENT MOTIVATION LEVELS FOR "ALL RESPONDENTS"



The application of statistical tests to the data in Tables 8.1 to 8.3 would indicate whether the differences are significant.

Table 8.4 provides a comparison of the data for the "All Respondents" group on the three questionnaires used in the current investigation. It shows the highest and lowest scores obtained by the total number of

respondents.

TABLE 8.4                      COMPARISON OF DATA FOR THE "ALL RESPONDENTS" GROUP ON  
THE PERSONAL VALUES, PERCEPTION OF CULTURE, AND THE  
ACHIEVEMENT MOTIVATION QUESTIONNAIRES

Highest and Lowest Mean Scores Per Questionnaire	"All Respondents"
Personal Values Questionnaire Highest Lowest	Absolutistic/Conformist Egocentric
Perceptions of Culture Questionnaire Highest Lowest	Passive Hierarchy Empire
Achievement Motivation Questionnaire Highest Lowest	Personal Causation Aspiration Level
Overall Achievement Motivation	Average

Table 8.4 shows for the "All Respondents" group the strongest held personal value is Absolutistic/Conformist while the weakest is Egocentric. The strongest perception is the organisation has a Passive Hierarchy culture while the weakest is of an Empire culture. On the Achievement Motivation Questionnaire, the highest scores were obtained on the Personal Causation factor while the lowest were on Aspiration Level. Overall Achievement Motivation was average.

## 8.2.2 DESCRIPTION OF RESPONDENTS BY LEVELS OF MANAGEMENT (JOB GRADE)

Tables 8.5 to 8.7 present the means, their rank orders and standard deviations of Lower, Middle and Senior Managers (i.e., by job grade) on each of the Personal Values, Perceptions of Culture and Achievement Motivation factors respectively in relation to the scores for "All Respondents".

Table 8.5 presents the data relating to the Personal Values of Lower, Middle and Senior Managers in relation to "All Respondents".

In Table 8.5 the highest means (Ranks 1 in all cases) are noted for Absolutistic/Conformist values for each of the three different levels of managers. Likewise the lowest Personal Values means for each grade of managers (Rank 6) relates to Egocentric values. These values are similar to patterns exhibited by the "All Respondents" group collectively. However, the mean scores on Systemic/Existential value for Senior Managers is markedly higher (25.53) than for the other groups (15.10 and 19.94 for Lower and Middle Managers respectively). Standard deviations for Absolutistic/Conformist values are also highest (9.81, 12.54 and 11.53) for Lower, Middle and Senior Managers on each set of values. This trend is similar to that for the "All Respondents" group. These results suggest the Personal Values of managers at the different levels are similar to the "All Respondents" group.

TABLE 8.5 PERSONAL VALUES OF LOWER, MIDDLE AND SENIOR MANAGERS IN RELATION TO "ALL RESPONDENTS"

Factors	Levels of Managers									All Respondents		
	Lower Managers			Middle Managers			Senior Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
B-O: Tribalistic	14.40	5	6.29	8.80	5	5.15 -----	7.22	5	5.63	11.82	5	6.49
C-P: Egocentric	10.38 -----	6	6.64	8.55 -----	6	5.76	5.78 -----	6	3.42 -----	9.42 -----	6	6.27 -----
D-Q: Absolutistic/ Conformist	<u>34.70</u>	1	<u>9.81</u>	<u>35.02</u>	1	<u>12.54</u>	<u>39.00</u>	1	<u>11.53</u>	<u>35.05</u>	1	<u>11.01</u>
E-R: Materialistic/ Manipulative	24.46	2	8.37	25.97	2	9.08	27.22	2	7.84	25.20	2	8.62
F-S: Personalistic/ Sociocentric	20.94	3	6.80	21.82	3	9.91	15.33	4	5.32	20.98	3	8.18
G-T: Systemic/ Existential	15.10	4	5.28 -----	19.94	4	8.62	25.56	3	6.73	17.54	4	7.44

Figure 8.6 depicts the profile of the Personal Values of the different grades of managers in relation to "All Respondents" scores.

FIGURE 8.6                      PROFILES OF PERSONAL VALUES FOR LOWER, MIDDLE AND SENIOR MANAGERS IN RELATION TO "ALL RESPONDENTS"

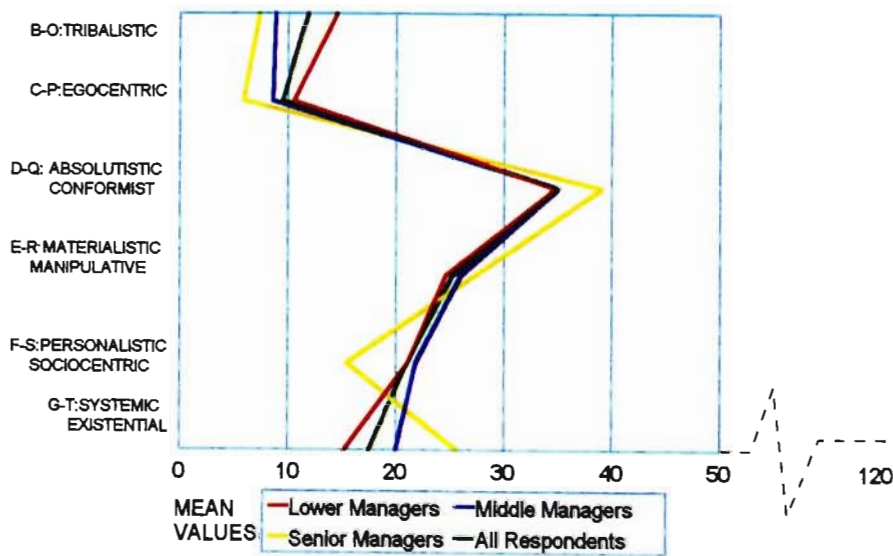


Table 8.6 presents the data relating to the Perceptions of Culture of Lower, Middle and Senior Managers in relation to "All Respondents".

TABLE 8.6

PERCEPTIONS OF CULTURE OF LOWER, MIDDLE AND SENIOR MANAGERS IN RELATION TO "ALL RESPONDENTS"

Factors	Levels of Managers									All Respondents		
	Lower Managers			Middle Managers			Senior Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
B-O: Tribe	19.68	5	8.57	17.77	5	11.65	15.11	5	9.21	18.67	5	9.94
C-P: Empire	18.78	6	7.57	17.71	6	8.12	14.22	6	5.36	18.14	6	7.73
D-Q: Passive Hierarchy	<u>31.72</u>	1	<u>9.82</u>	29.35	2	<u>14.03</u>	27.78	3	<u>11.51</u>	<u>30.59</u>	1	<u>11.73</u>
E-R: Active Hierarchy	24.37	3	7.08	28.00	3	11.47	28.78	2	10.57	26.02	3	9.36
F-S: Social Network	22.33	4	7.43	20.32	4	8.74	19.44	4	5.96	21.39	4	7.93
G-T: Functional Flow	27.02	2	9.61	<u>30.82</u>	1	12.86	<u>38.67</u>	1	10.63	29.12	2	11.36

Table 8.6 shows Lower Managers perceive the organisation as a Passive Hierarchy culture (Mean = 31.72, Rank 1) and least like Empire and Tribe cultures (Mean = 18.78, Rank 6; and Mean = 19.68, Rank 5 respectively). Middle Managers consider it mostly as a Functional Flow culture (Mean = 30.82, Rank 1) followed by a Passive Hierarchy (Mean = 29.35, Rank 2) and least like Empire and Tribe cultures (Mean = 17.71, Rank 6 and Mean = 17.77, Ranks 5 respectively). Senior Managers see it mainly as a Functional Flow culture (Mean = 38.67, Rank 1) followed by an Active Hierarchy culture (Mean = 28.78, Rank 2) and thirdly, as a Passive Hierarchy culture (Mean = 27.78, Rank 3). They believe it to be least like an Empire Culture (Mean = 14.22, Rank 6). There are similarities and differences among these perceptions by the respective levels of managers and also some parallels when compared with the "All Respondents" scores. A noticeable difference is the higher mean score on the Functional Flow culture for Senior Managers (38.67) in relation to Lower (27.02) and Middle Managers (30.82). In addition, Lower Managers' mean scores (24.37) differ somewhat from those of Middle (28.00) and Senior Managers (28.78) on the Active Hierarchy culture. The spread of scores for Lower, Middle and Senior Managers is highest for the Passive Hierarchy culture (9.82, 14.03 and 11.51 respectively) and lowest on the Empire culture for Middle and Senior Managers (8.12 and 5.36 respectively), the exception being for Lower Managers where it is 7.57. This standard deviation falls in between the highest of 9.82 and lowest of 7.08 for the Active Hierarchy culture.

Figure 8.7 illustrates the profiles of the perceptions of the culture of the organisation by Lower, Middle and Senior Managers in relation to



"All Respondents" perceptions.

FIGURE 8.7                    PROFILES OF PERCEPTIONS OF CULTURE BY LOWER, MIDDLE  
AND SENIOR MANAGERS IN RELATION TO "ALL RESPONDENTS"

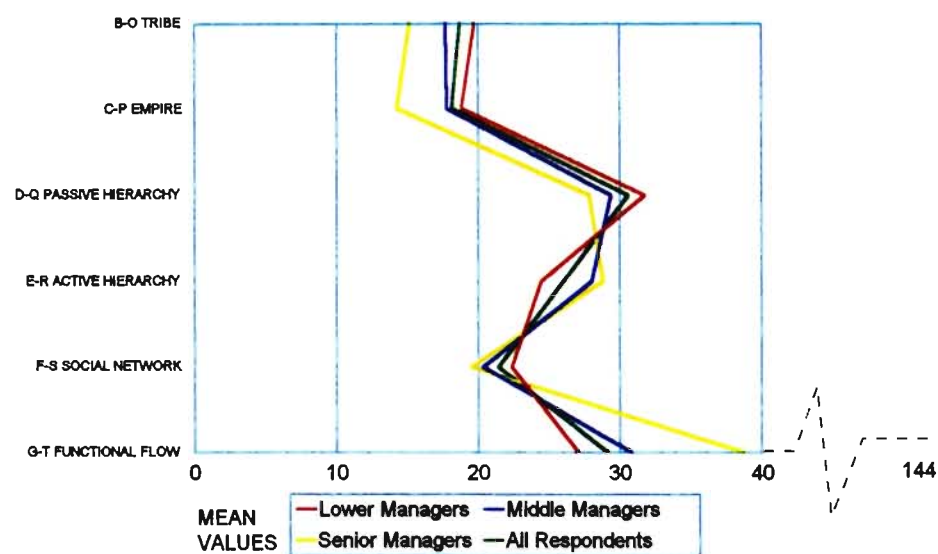


Table 8.7 presents the data relating to the Achievement Motivation levels of Lower, Middle and Senior Managers in relation to "All Respondents".

TABLE 8.7

ACHIEVEMENT MOTIVATION LEVELS OF LOWER, MIDDLE AND SENIOR MANAGERS RELATION TO "ALL RESPONDENTS"

Factors	Levels of Managers									All Respondents		
	Lower Managers			Middle Managers			Senior Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
A: Persistence	<u>6.34</u>	1	1.94	5.36	3	2.17	3.56	7	1.24	5.81	2	2.12
B: Awareness of Time	5.57	4	1.79	4.77	7	1.93	3.89	5	1.27	5.17	4	1.88
C: Action Orientation	5.87	3	<u>2.20</u>	5.53	2	<u>2.42</u>	5.22	2	<u>2.44</u>	5.70	3	<u>2.29</u>
D: Aspiration Level	4.09 ----	8	1.75	4.92	6	1.76	4.00	4	2.06	4.41 ----	8	1.81
E: Personal Causation	6.31	2	1.66	<u>6.08</u>	1	1.93	<u>5.44</u>	1	2.46	<u>6.17</u>	1	1.82
AA: Goal Directedness	5.53	5	1.60	4.71	8	1.95	3.44 ----	8	0.73 ----	5.10	5,5	1.79
BB: Personal Excellence	4.82	7	1.54 ----	5.23	4	1.80 ----	4.33	3	1.94	4.95	7	1.68 ----
PM: Achievement Motivation	5.30	6	1.61	5.02	5	1.90	3.67	6	1.12	5.10	5,5	1.74

Table 8.7 shows the mean stanines in all cases fall within the average (4 to 6) range. (Those above 6 are marginally over and therefore cannot be rounded off to the next highest stanine). The value of 3.67 has been interpreted as a stanine of 4.

For Lower Managers, the highest mean stanine (6.24) was obtained on the Persistence factor (Rank 1) indicating a high average tendency to persevere even in adverse circumstances. The lowest mean stanine of 4.09 (Rank 8) was obtained on the Aspiration Level factor suggesting a low average inclination to embark on challenging tasks, to take calculated risks and to set up their own enterprises.

Middle Managers' stanines were highest (6.02) on the Personal Causation factor (Rank 1), indicating they can trust their own abilities, execute tasks to the best of their abilities and take personal initiative. They are motivated by achieving success rather than avoiding failure.

The highest mean stanines for Senior Managers (5.44) was average obtained on the Personal Causation factor (Rank 1) indicating moderate levels of personal initiative and confidence in their own abilities. The lowest mean stanines for Middle (4.71) and Senior Managers (3.44) was on the Goal Directedness factor (Rank 8), suggesting a comparatively lower drive to achieve personal goals in the face of adversity than Lower Managers (5.53).

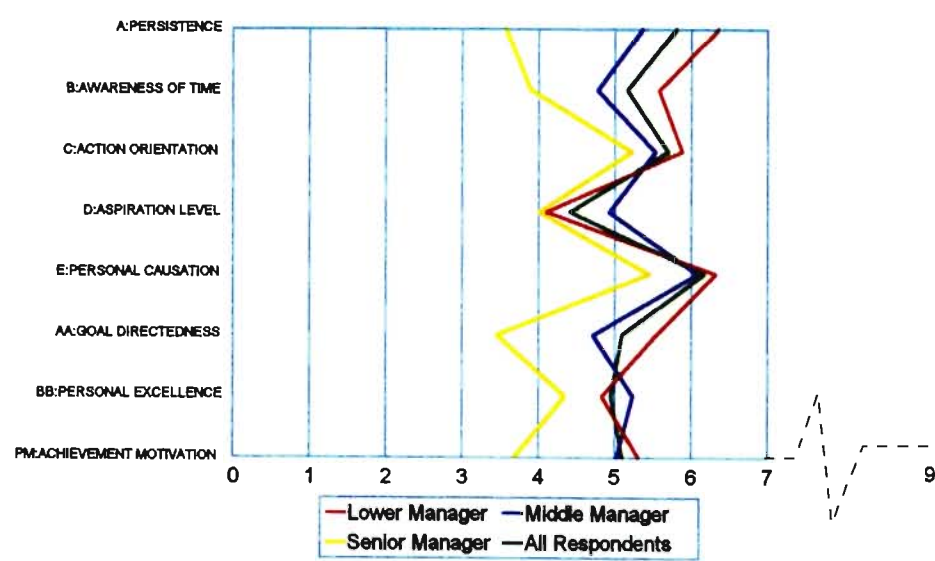
The "low average" Achievement Motivation mean stanine (3.67) for Senior Managers suggests a low to moderate inclination to formulate high

personal standards of excellence and reliance on own skills and abilities in achieving success.

While the dispersion in all instances ranges between 1.54 and 2.44 standard deviations about the means, they do not deviate substantially from the norm of 1.96 and hence fall within acceptable limits.

Figure 8.8 presents the profiles of the Achievement Motivation levels for Lower, Middle and Senior Managers in relation to "All Respondents".

**FIGURE 8.8**                      **PROFILES OF ACHIEVEMENT MOTIVATION LEVELS OF LOWER, MIDDLE AND SENIOR MANAGERS IN RELATION TO "ALL RESPONDENTS"**



To determine whether the differences depicted in Tables 8.5 to 8.7 are significant, statistical tests have to be applied.

Table 8.8 provides a comparison of the data for managers classified by Job Grade (level of management) on the three questionnaires used in the current investigation. It shows the highest and lowest scores obtained

for Lower, Middle, and Senior Managers on the Personal Values, Perceptions of Culture and Achievement Motivation Questionnaires.

**TABLE 8.8**                      **COMPARISON OF DATA FOR LOWER, MIDDLE AND SENIOR MANAGERS ON THE PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION QUESTIONNAIRES**

Highest and Lowest Mean Scores Per Questionnaire	Levels of Managers		
	Lower Managers	Middle Managers	Senior Managers
<b>Personal Values Questionnaire</b>			
Highest	Absolutistic/Conformist	Absolutistic/Conformist	Absolutistic/Conformist
Lowest	Egocentric	Egocentric	Egocentric
<b>Perceptions of Culture Questionnaire</b>			
Highest	Passive Hierarchy	Functional Flow	Functional Flow
Lowest	Empire	Empire	Empire
<b>Achievement Motivation Questionnaire</b>			
Highest	Persistence	Personal Causation	Personal Causation
Lowest	Aspiration Level	Goal Directedness	Goal Directedness
<b>Overall Achievement Motivation</b>	Average	Average	Low Average

Table 8.8 shows Absolutistic/Conformist values to be most strongly held by Lower, Middle and Senior Managers while Egocentric values were least emphasised by them. Middle and Senior Managers saw the organisation as a Functional Flow culture while Lower Managers saw it as a Passive Hierarchy. All three groups perceived the organisation least as an Empire culture. Middle and Senior Managers obtained the highest mean stanines on the Personal Causation sub-factor of Achievement Motivation whilst for Senior Managers it was highest on Persistence. Lowest mean stanines were obtained on Aspiration Level for Senior Managers and on Goal Directedness for both Middle and Senior Managers. Overall Achievement Motivation was average for Lower and Middle Managers and "low average" for Senior Managers.

Table 8.9 provides a comparative breakdown of the Ranking by Job Grade on each factor on each of the three questionnaires used in the current investigation. It reflects whether Lower, Middle or Senior Managers scored highly or obtained the lowest scores on each factor.

TABLE 8.9                      COMPARISON OF RANKINGS OF SCORES OF LOWER, MIDDLE AND  
SENIOR MANAGERS ON EACH FACTOR OF THE PERSONAL  
VALUES, PERCEPTIONS OF CULTURE, AND ACHIEVEMENT  
MOTIVATION QUESTIONNAIRES

Factors Per Questionnaire	Rankings of scores based on Job Grade	
	Highest Ranking	Lowest Ranking
<b>Personal Values Questionnaire</b>  B-O: Tribalistic C-P: Egocentric D-Q: Absolutistic/ Conformist E-R: Materialistic/ Manipulative F-S: Personalistic/ Sociocentric G-T: Systemic/ Existential	Lower Managers Lower Managers  Senior Managers  Senior Managers  Middle Managers Senior Managers	Senior Managers Senior Managers  Lower Managers  Lower Managers  Senior Managers Lower Managers
<b>Perceptions of Culture Questionnaire</b>  B-O: Tribe C-P: Empire D-Q: Passive Hierarchy E-R: Active Hierarchy F-S: Social Network G-T: Functional Flow	Lower Managers Lower Managers Lower Managers Senior Managers Lower Managers Senior Managers	Senior Managers Senior Managers Senior Managers Lower Managers Senior Managers Lower Managers
<b>Achievement Motivation Questionnaire</b>  A : Persistence B : Awareness of Time C : Action Orientation D : Aspiration Level E : Personal Causation AA : Goal Directedness BB : Personal Excellence PM : Achievement Motivation	Lower Managers Lower Managers Lower Managers Middle Managers Lower Managers Middle Managers Middle Managers Lower Managers	Senior Managers Senior Managers Senior Managers Senior Managers Senior Managers Senior Managers Senior Managers Senior Managers

Table 8.9 shows Lower, Middle and Senior Managers were among the high scorers on the various factors listed below. Middle Managers, however, did not feature amongst the lowest scores on any of the factors listed. Only Senior Managers appeared as the lowest scorers on all the factors of the Achievement Motivation Questionnaire.

**8.2.3                      DESCRIPTION OF RESPONDENTS BY RACE**

Tables 8.10 to 8.12 present the means and standard deviations of Black, Coloured, Indian and White Managers on each of the Personal Values, Perceptions of Culture and Achievement Motivation factors respectively in relation to the scores for 'All Respondents'.

Table 8.10 presents the data relating to the Personal Values of Black, Coloured, Indian and White Managers in relation to "All Respondents".



TABLE 8.10

PERSONAL VALUES OF BLACK, COLOURED, INDIAN AND WHITE MANAGERS IN RELATION TO "ALL RESPONDENTS"

Factors	Race of Managers												All Respondents		
	Black Managers			Coloured Managers			Indian Managers			White Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
B-O: Tribalistic	16.50	5	4.45	15.36	5	5.43	13.98	5	6.68	9.94	5	6.03	11.82	5	6.49
C-P: Egocentric	11.00	6	3.62	6.53	6	5.04	11.63	6	6.49	8.75	6	6.29	9.42	6	6.27
D-Q: Absolutistic/ Conformist	27.10	1	4.91	34.73	1	6.32	34.81	1	8.94	35.99	1	12.46	35.05	1	11.01
E-R: Materialistic/ Manipulative	21.90	3	5.09	21.87	3	4.26	25.37	2	8.78	25.94	2	9.19	25.20	2	8.62
F-S: Personalistic/ Sociocentric	24.00	2	5.37	25.53	2	5.10	19.93	3	6.39	20.46	3	9.18	20.98	3	8.18
G-T: Systemic/ Existential	19.40	4	3.57	15.67	4	5.60	14.30	4	5.08	19.02	4	8.31	17.54	4	7.44

Table 8.10 indicates a consistent pattern across race groups that Black, Coloured, Indian and White Managers express a higher preference for Absolutistic/Conformist values (Rank 1). Likewise managers of each racial group have a low regard for Egocentric values (Rank 6). In view of these trends the Personal Values scores on Absolutistic/Conformist and Egocentric factors in the "All Respondents" group reflects the values patterns on a racial basis. The spread of scores is lowest on the Systemic/Existential values factor for Black Managers (3.57) and highest for Absolutistic/Conformist values for White Managers (12.46). Of some importance are the lower scores for White Managers (9.94) in relation to Black Managers (16.50) on the Tribalistic personal value, the much lower score on the Egocentric value for Coloured Managers (6.53) in relation to Indians (11.63), and the lower score on the Systemic/Existential value for Indian Managers (14.30) in relation to Black Managers (19.40).

Figure 8.9 depicts the profiles of the Personal Values of managers on a racial basis in relation to "All Respondents".

FIGURE 8.9      PROFILES OF PERSONAL VALUES OF BLACK, COLOURED, INDIAN AND WHITE MANAGERS IN RELATION TO "ALL RESPONDENTS"

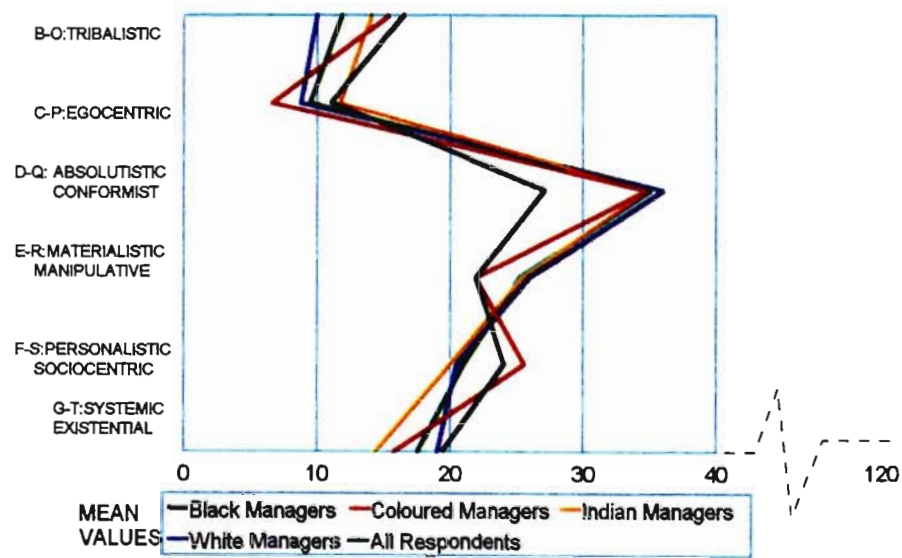


Table 8.11 presents the data relating to the Perceptions of Culture of Black, Coloured, Indian and White Managers in relation to "All Respondents".

TABLE 8.11 PERCEPTIONS OF CULTURE OF BLACK, COLOURED, INDIAN AND WHITE MANAGERS IN RELATION TO "ALL RESPONDENTS"

Factors	Race of Managers												All Respondents		
	Black Managers			Coloured Managers			Indian Managers			White Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
B-O: Tribe	22.60	5	<u>11.77</u>	17.07	5.5	5.74	20.40	5	8.74	17.78	5	10.62	18.67	5	9.94
C-P: Empire	22.70	4	3.83	17.07	5.5	6.78	19.86	6	8.69	17.12	6	7.50	18.14	6	7.73
D-Q: Passive Hierarchy	<u>27.60</u>	1	6.19	<u>33.33</u>	1	<u>9.11</u>	<u>31.44</u>	1	<u>9.57</u>	30.11	2	<u>13.23</u>	<u>30.59</u>	1	<u>11.73</u>
E-R: Active Hierarchy	24.80	2	6.46	28.93	2	8.54	23.35	3	6.33	26.85	3	10.54	26.02	3	9.36
F-S: Social Network	22.30	6	4.06	24.20	3	4.21	21.70	4	6.79	20.75	4	8.98	21.39	4	7.93
G-T: Functional Flow	23.90	3	4.84	23.60	4	8.37	27.02	2	9.13	<u>31.36</u>	1	12.47	29.12	2	11.36

Table 8.11 shows Black Managers perceive the organisation as a Passive Hierarchy culture (Mean = 27.60, Rank 1) and least as a Social Network (Mean = 22.30, Rank 6). The spread of scores for Black Managers in comparison with the other race groups is lower on all the culture factors except the Tribe culture where it is the highest (11.77). Coloured Managers perceive the organisation most strongly as a Passive Hierarchy culture (Mean = 33.33, Rank 1) and least as Tribe or Empire culture (tied Means = 17.07, both Ranked 5.5). The dispersion of scores is highest (9.11) on the Passive Hierarchy culture and lowest (4.21) on the Social Network culture for Coloured Managers. Indian Managers perceive the organisation mainly as a Passive Hierarchy culture (Mean = 31.44, Rank 1) and least like an Empire (Mean = 19.86, Rank 6). The spread of scores is highest for the Passive Hierarchy (9.57) and lowest for the Active Hierarchy culture (6.33). White Managers see the organisation as a Functional Flow culture (Mean = 31.36, Rank 1) and least like an Empire (Mean = 17.21, Rank 6). The spread of scores for White Managers is the highest (13.23) on the Passive Hierarchy culture and lowest (7.50) on the Empire culture in relation to the other culture types.

The lowest standard deviation relates to the Empire culture (7.73) for the "All Respondents" group. This index (7.73) is influenced by the lowest standard deviation of 3.83 for Black Managers and 7.50 for White Managers, as well as the moderately low standard deviations of 6.78 for Coloured Managers and 8.69 for Indian Managers on this (Empire) factor in relation to the other factors. The overall highest standard deviation for the "All Respondents" group of 11.73 occurs on the Passive

Hierarchy culture factor. This is influenced by the spread of scores which are highest on the Passive Hierarchy culture for White, Indian and Coloured Managers (13.23, 9.57 and 9.11 respectively) and moderately high for Black Managers (6.19) in relation to the other factors.

Figure 8.10 profiles the Perceptions of Culture of the organisation on a racial basis in relation to "All Respondents" perceptions.

FIGURE 8.10      PROFILES OF PERCEPTIONS OF CULTURE BY BLACK, COLOURED, INDIAN AND WHITE MANAGERS IN RELATION TO "ALL RESPONDENTS"

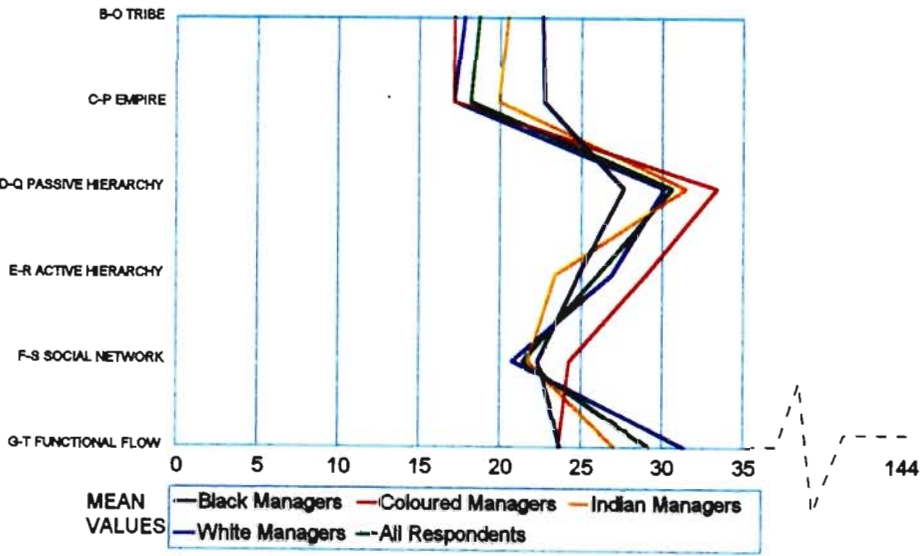


Table 8.12 presents the data relating to the Achievement Motivation of Black, Coloured, Indian and White Managers in relation to "All Respondents".

TABLE 8.12 ACHIEVEMENT MOTIVATION LEVELS OF BLACK, COLOURED, INDIAN AND WHITE MANAGERS IN RELATION TO "ALL RESPONDENTS"

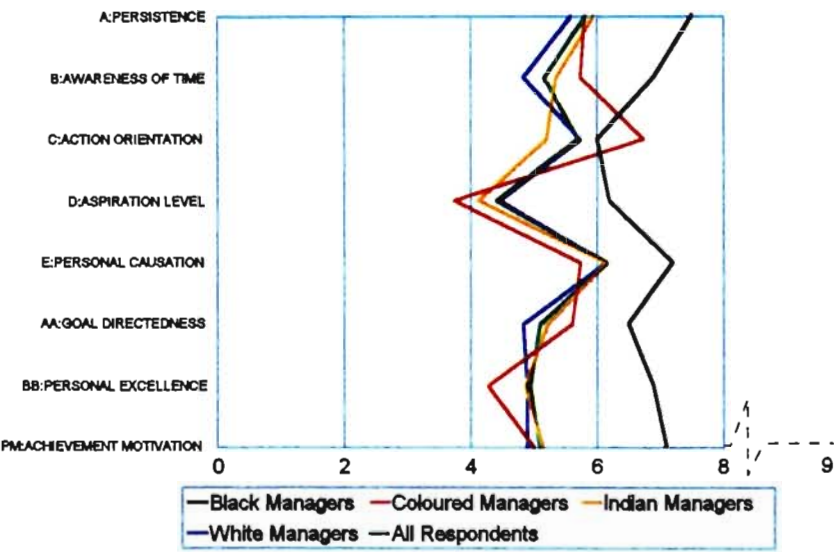
Factors	Race of Managers												All Respondents		
	Black Managers			Coloured Managers			Indian Managers			White Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
A: Persistence	<u>7.50</u>	1	1.35	5.80	2	<u>2.27</u>	5.93	2	2.27	5.59	3	2.04	5.81	2	2.12
B: Awareness of Time	6.90	4.5	1.52	5.73	3.5	2.09	5.35	3	1.63	4.84	6.5	1.87	5.17	4	1.88
C: Action Orientation	6.00 ----	8	1.41	<u>6.73</u>	1	2.12	5.19	5	<u>2.57</u>	5.74	2	<u>2.23</u>	5.70	3	<u>2.29</u>
D: Aspiraton Level	6.20	7	<u>2.20</u>	3.73 ----	8	1.16	4.12 ----	8	1.50	4.46 ----	8	1.87	4.41 ----	8	1.81
E: Personal Causation	7.20	2	2.10	5.73	3.5	1.49	<u>6.14</u>	1	2.00	<u>6.15</u>	1	1.74	<u>6.17</u>	1	1.82
AA: Goal Directedness	6.50	6	1.18 ----	5.60	5	1.88	5.21	4	1.88	4.84	6.5	1.73	5.10	5.5	1.79
BB: Personal Excellence	6.90	4.5	1.66	4.27	7	1.10 ----	4.86	7	1.32 ----	4.90	4.5	1.76	4.95	7	1.68 ----
PM: Achievement Motivation	7.10	3	1.45	5.00	6	1.56	5.14	6	1.75	4.90	4.5	1.68 ----	5.10	5.5	1.74

Table 8.12 shows the mean stanines in all cases fall within the average (4-6) to high (7) range, and the standard deviations largely cluster around the 1.96 range. Black Managers showed high levels of Persistence (Mean Stanine = 7.50, Rank 1), Personal Causation (Mean Stanine = 7.20, Rank 2) and overall Achievement Motivation (Mean Stanine = 7.10, Rank 3) with average scores on the other factors. Coloured Managers display "high average" levels of Action Orientation (Mean Stanine = 6.73, Rank 1) and Persistence (Mean Stanine = 5.80, Rank 2) and average (Mean Stanine = 5.00) overall Achievement Motivation. They obtained "low average" to average scores on the remaining factors. For Indian Managers there is a "high average" level of Personal Causation (Mean Stanine = 6.14) and Persistence (Mean Stanine = 5.93) and an average level of overall Achievement Motivation (Mean Stanine = 5.14). White Managers obtained "high average" levels of Personal Causation (Mean Stanine = 6.15) and lowest scores on Aspiration Levels (Mean Stanine = 4.46).

Figure 8.11 illustrates the profiles of the Achievement Motivation levels of Black, Coloured, Indian, and White Managers in relation to the "All Respondents" group.



FIGURE 8.11            PROFILES OF ACHIEVEMENT MOTIVATION LEVELS OF BLACK, COLOURED, INDIAN AND WHITE MANAGERS IN RELATION TO "ALL RESPONDENTS"



The results patterns identified in Tables 8.10 to 8.12 must be subjected to statistical testing to determine whether they are significant.

Table 8.13 provides a comparison of the data for Managers classified by race on each of the three questionnaires used in the current investigation. It shows the highest and lowest scores obtained for Blacks, Coloured, Indian and White Managers on the Personal Values Questionnaire, Perception of Culture Questionnaire and the Achievement Motivation Questionnaire.

TABLE 8.13                      COMPARISON OF DATA FOR BLACK, COLOURED, INDIAN AND WHITE MANAGERS ON THE PERSONAL VALUES, PECEPTIONS OF CUTLURE, AND ACHIEVEMENT MOTIVATION QUESTIONNAIRE

Highest and Lowest Mean Scores per Questionnaire	Race of Managers			
	Black Managers	Coloured Managers	Indian Managers	White Managers
Personal Values Questionnaire Highest Lowest	Absolutistic/ Conformist Egocentric	Absolutistic/ Conformist Egocentric	Absolutistic/ Conformist Egocentric	Absolutistic/ Egocentric
Perceptions of Culture Questionnaire Highest Lowest	Passive Hierarchy Social Network	Passive Hierarchy Tribe/Empire	Passive Hierarchy Empire	Passive Hierarchy Empire
Achievement Motivation Questionnaire Highest Lowest	Persistence  Action Orientation	Action Orientation Aspiration Level	Personal Causation Aspiration Level	Personal Causation Aspiration Level
Overall Achievement Motivation	High	Average	Average	Average

Table 8.13 shows Black, Coloured, Indian and White Managers placed the highest emphasis on Absolutistic/Conformist personal values. Likewise Managers of all races placed the lowest emphasis on Egocentricism. Black, Coloured and Indian Managers perceive the organisation as having a Passive Hierarchy culture while White Managers see it as a Functional Flow culture. White Managers perceive the organisation least as a Social Network culture, Coloured Managers perceive it least as both a Tribe and Empire culture. Indian and White Managers see the organisation least as an Empire culture. With regard to Achievement Motivation, Black Managers obtained the highest mean stanines on the Persistence sub-factor, Coloured Managers on the Action Orientation subfactor and Indian and Coloured Managers on the Personal Causation subfactor. Lowest scores for Coloured, Indian and White Managers were obtained on the Aspiration Level subfactor of Achievement Motivation while for Black Managers the lowest scores were on the Action Orientation subfactor. The overall Achievement Motivation index was categorised as high for Black Managers and average for Coloured, Indian and White Managers.

Table 8.14 provides a comparative breakdown of the Rankings by Race on each factor on each of the three questionnaires used in the current study. It reflects the race group which obtained the highest and lowest score on each factor.

COMPARISON OF RANKINGS OF SCORES OF BLACK, COLOURED,  
INDIAN AND WHITE MANAGERS ON EACH FACTOR OF THE  
PERSONAL VALUES, PERCEPTIONS OF CULTURE, AND  
ACHIEVEMENT MOTIVATION QUESTIONNAIRES

Factors per Questionnaire	Rankings of Scores based on Race	
	Highest Ranking	Lowest Ranking
<b>Personal Values Questionnaire</b>  B-O: Tribalistic C-P: Egocentric D-Q: Absolutistic/ Conformist E-R: Materialistic/ Manipulative F-S: Personalistic/ Sociocentric G-T: Systemic/ Existential	Black Managers Indian Managers  White Managers  White Managers  Coloured Managers  Black Managers	White Managers Coloured Managers  Black Managers  Coloured Managers  Indian Managers  Indian Managers
<b>Perceptions of Culture Questionnaire</b>  B-O: Tribe C-P: Empire D-Q: Passive Hierarchy E-R: Active Hierarchy F-S: Social Network G-T: Functional Flow	Black Managers Black Managers Coloured Managers Coloured Managers Coloured Managers White Managers	Coloured Managers Coloured Managers Black Managers Indian Managers White Managers Coloured Managers
<b>Achievement Motivation Questionnaire</b>  A : Persistence B : Awareness of Time C : Action Orientation D : Aspiration Level E : Personal Causation AA : Goal Directedness BB : Personal Excellence PM : Achievement Motivation	Indian Managers Black Managers Coloured Managers Black Managers Black Managers Black Managers Black Managers  Black Managers	White Managers White Managers Indian Managers Coloured Managers Coloured Managers White Managers Coloured Managers  White Managers

Table 8.14 shows Black, Indian, Coloured and White Managers were among the highest and lowest scorers on each of the factors on the Personal Values, Perceptions of Culture and Achievement Motivation Questionnaires. No discernable pattern amongst the races is readily apparent.

**8.2.4                                      DESCRIPTION OF RESPONDENTS BY GENDER**

Tables 8.15 to 8.17 present the means and standard deviations of Male and Female Managers on each of the Personal Values, Perceptions of Culture and Achievement Motivation factors respectively in relation to the scores for "All Respondents".

Table 8.15 presents the data relating to the Personal Values of Male and Female Managers in relation to the "All Respondents" group.

TABLE 8.15 PERSONAL VALUES OF MALE AND FEMALE MANAGERS IN RELATION TO "ALL RESPONDENTS"

Factors	Gender						All Respondents		
	Male Managers			Female Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
B-O: Tribalistic	12.05	5	6.48	9.08	5	6.16	11.82	5	6.49
C-P: Egocentric	9.60 -----	6	6.25 -----	7.31 -----	6	6.34	9.42 -----	6	6.27 -----
D-Q: Absolutistic/Conformist	<u>35.06</u>	1	<u>11.16</u>	<u>35.00</u>	1	<u>9.51</u>	<u>35.05</u>	1	<u>11.01</u>
E-R: Materialistic/Manipulative	24.90	2	8.63	28.69	2	8.06	25.20	2	8.62
F-S: Personalistic/Sociocentric	20.78	3	8.33	23.38	3	5.84 -----	20.98	3	8.18
G-T: Systemic/Existential	17.67	4	7.53	16.08	4	6.30	17.54	4	7.44

Table 8.15 indicates Male and Female Managers, as well as the "All Respondents" group, have the strongest preference for Absolutistic/Conformist values with respective mean scores of 35.06 and 35.05 (Ranks 1). They are least inclined towards Egocentricism, all Ranked 6 with respective mean scores of 9.60, 7.31 and 9.42 for Male Managers, Female Managers and the "All Respondents" group. The highest (11.01) and lowest (6.27) spread of scores are also attached to these Absolutistic and Egocentric values respectively. Overall, the ranks are identical for Male, Female and the "All Respondents" groups.

Figure 8.12 profiles the Personal Values of Male and Female Managers in relation to "All Respondents" in the organisation.

FIGURE 8.12                      PROFILES OF PERSONAL VALUES OF MALE AND FEMALE MANAGERS IN RELATION TO "ALL RESPONDENTS"

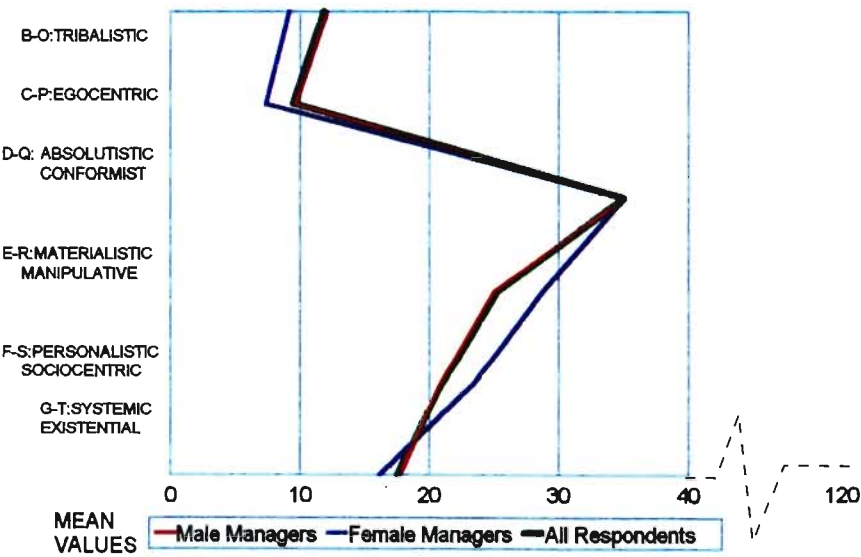


Table 8.16 presents the data relating to the Perceptions of Culture of Male and Female Managers in relation to "All Respondents".

TABLE 8.16 PERCEPTIONS OF CULTURE OF MALE AND FEMALE MANAGERS IN RELATION TO "ALL RESPONDENTS"

Factors	Gender						All Respondents		
	Male Managers			Female Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
B-O: Tribe	18.83	5	9.95	16.69 -----	6	9.99	18.67	5	9.94
C-P: Empire	18.22 -----	6	7.63	17.23	5	9.08 -----	18.14 -----	6	7.73 -----
D-Q: Passive Hierarchy	<u>30.73</u>	1	<u>11.72</u>	28.85	2	12.17	<u>30.59</u>	1	<u>11.73</u>
E-R: Active Hierarchy	25.83	3	9.02	28.38	3	13.00	26.02	3	9.36
F-S: Social Network	21.31	4	7.26 -----	22.31	4	<u>14.13</u>	21.39	4	7.93
G-T: Functional Flow	29.04	2	11.38	<u>30.08</u>	1	11.46	29.12	2	11.36



Table 8.16 shows Male Managers perceived the organisation as a Passive Hierarchy culture (Mean = 30.73, Rank 1) followed closely by Functional Flow (Mean = 29.04, Rank 2) and least as an Empire culture (Mean = 18.22, Rank 6). The spread of scores for the Passive Hierarchy culture is highest (11.72) while that of the Empire culture is among the lowest (7.63) in relation to the others for Male Managers. Female Managers see the organisation mostly as a Functional Flow culture (Mean = 30.08, Rank 1) and least as a Tribe Culture (Mean = 16.69, Rank 6). The strongest perceived culture for the "All Respondents" group, i.e., Passive Hierarchy (Mean = 30.59, Rank 1), compares with that of Male Managers (Mean = 30.73, Rank 1). Likewise the weakest perception for Female Managers (Mean = 16.69, Rank 6), that the organisation has a Tribe culture, compares closely with the mean scores Ranked 5 for Male Managers (18.63) and the "All Respondents" (18.67) groups. The overall pattern shows Perceptions of Culture trends being almost identical between the genders in view of the comparative closeness of their sets of scores on each factor.

Figure 8.13 illustrates the perceptions of the culture of the organisation by Male and Female Managers in relation to "All Respondents".

FIGURE 8.13                    PROFILES OF THE PERCEPTIONS OF CULTURE OF MALE AND FEMALE MANAGERS IN RELATION TO ALL RESPONDENTS

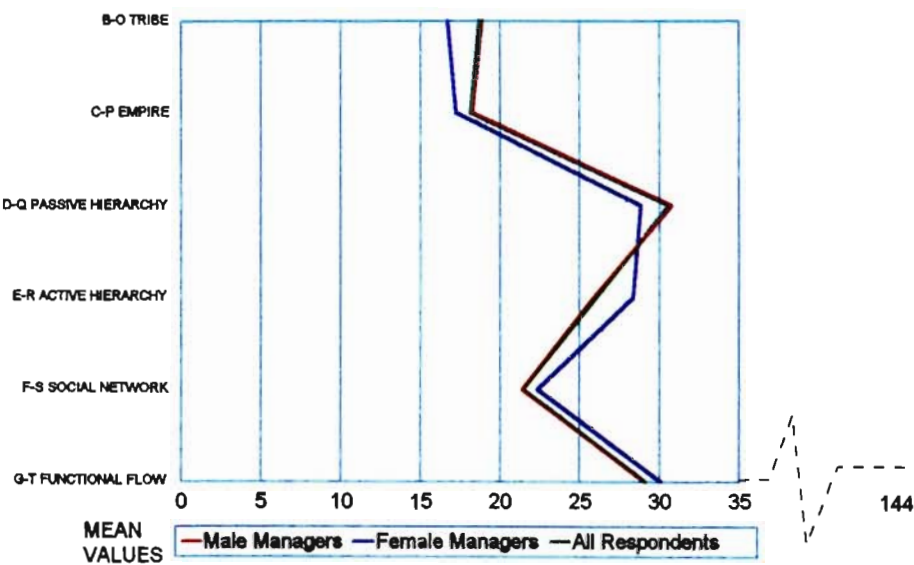


Table 8.17 presents the data relating to the Achievement Motivation of Male and Female Managers in relation to "All Respondents".

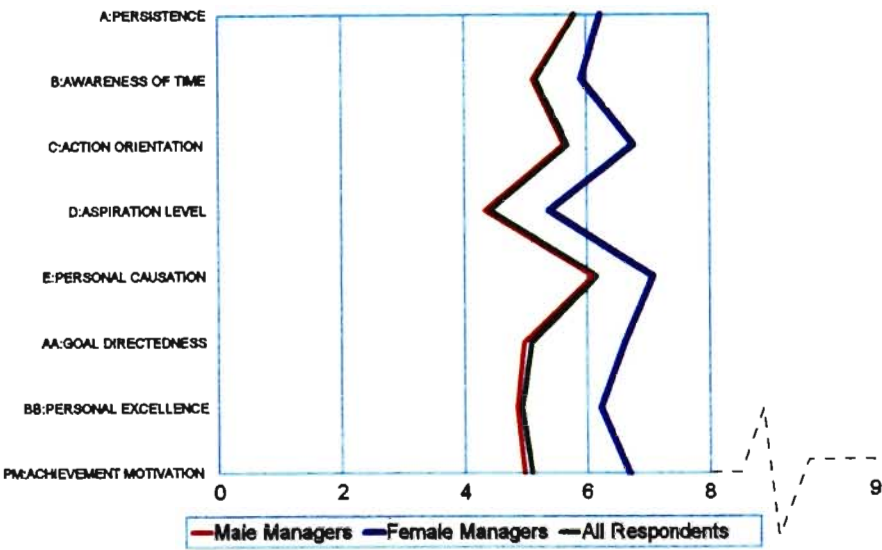
TABLE 8.17 ACHIEVEMENT MOTIVATION LEVELS OF MALE AND FEMALE MANAGERS IN RELATION TO "ALL RESPONDENTS"

Factors	Gender						All Respondents		
	Male Managers			Female Managers					
	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD	Means	Rank Order of Means	SD
A: Persistence	5.78	2	2.16	6.23	5.5	1.54	5.81	2	2.12
B: Awareness of Time	5.11	4	1.89	5.92	7	1.61	5.17	4	1.88 ----
C: Action Orientation	5.62	3	<u>2.26</u>	6.77	3	<u>2.45</u>	5.70	3	<u>2.29</u>
D: Aspiration Level	4.33 ----	8	1.79	5.38 ----	8	1.80	4.41 ----	8	1.81
E: Personal Causation	<u>6.10</u>	1	1.78	<u>7.08</u>	1	2.02	<u>6.17</u>	1	1.82
AA: Goal Directedness	4.97	5.5	1.76	6.62	4	1.50 ----	5.10	5.5	1.79
BB: Personal Excellence	4.85	7	1.61 ----	6.23	5.5	1.96	4.95	7	1.68 ----
PM: Achievement Motivation	4.97	5.5	1.69	6.69	2	1.60	5.10	5.5	1.74

Table 8.17 shows the lowest and highest mean stanines for Male and Female Managers and the "All Respondents" groups ranged between "low average" to high (4.33 and 6.10, 5.38 and 7.08, and, 4.41 and 6.17 respectively). All three groups showed a consistent pattern in that they were highest on the Personal Causation factor (Rank 1) and lowest on the Aspiration Level factor (Rank 6). While the standard deviation in the majority of cases falls close to the norm of 1.96 stanines, there are some that exceed this norm, particularly for the Action Orientation factor, i.e., 2.26, 2.45 and 2.29 for Male Managers, Female Managers and the "All Respondents" group respectively. The overall Achievement Motivation level for Male Managers and the "All Respondents" groups falls in the average range with mean stanines of 4.97 and 5.10 respectively while that for Female Managers is high (6.69). Compared with Male Managers, Female Managers exhibit slightly higher stanines on, in particular, Action Orientation (6.77 and 5.62), Aspiration Level (5.38 and 4.33), Personal Causation (7.08 and 6.10), Goal Directedness (6.62 and 4.47), Personal Excellence (6.23 and 4.85) and overall Achievement Motivation (6.69 and 4.97).

Figure 8.14 illustrates the achievement motivation levels of Male and Female Managers in relation to "All Respondents".

FIGURE 8.14                      PROFILES OF ACHIEVEMENT MOTIVATION LEVELS OF MALE AND FEMALE MANAGERS IN RELATION TO "ALL RESPONDENTS"



To determine whether the differences between the scores in Tables 8.15 to 8.17 are significant statistical tests must be applied.

Table 8.18 provides a comprison of the data for managers classified by gender on each of the three questionnaires used in the current investigation. It shows the highest and lowest scores obtained for Male and Female Managers on the Personal Values Questionnaire, the Perceptions of Culture Questionnaire, and the Achievement Motivation Questionnaire.

TABLE 8.18                      COMPARISON OF DATA FOR MALE AND FEMALE MANAGERS ON  
THE PERSONAL VALUES, PERCEPTIONS OF CULTURE, AND  
ACHIEVEMENT MOTIVATION QUESTIONNAIRES

Highest and Lowest Mean Scores per Questionnaire	Gender of Managers	
	Males	Females
<b>Personal Values Questionnaire</b>  Strongest  Weakest	Absolutistic/ Conformist Egocentric	Absolutistic/ Conformist Egocentric
<b>Perceptions of Culture Questionnaire</b>  Strongest  Weakest	Passive Hierarchy Empire	Functional Flow Tribe
<b>Achievement Motivation Questionnaire</b>  Strongest  Weakest	Personal Causation Aspiration Level	Personal Causation Aspiration Level
Overall PM	Average	High

Table 8.18 provides a comparative breakdown of the Rankings by Gender on each factor on each of the three questionnaires used in the current study. It reflects the gender which obtained the highest and lowest score on each factor. Both Male and Female Managers placed the highest emphasis on Absolutistic/Conformist personal values and the lowest on Egocentric values. Male Managers consider the organisation to be mainly

a Passive Hierarchy culture while Female Managers regard it most strongly as a Functional Flow culture. The organisation was perceived least as an Empire culture by Male Managers and least as a Tribe culture by Female Managers. On the Achievement Motivation Questionnaire both Male and Female Managers obtained the highest scores on the Personal Causation sub-factor and the lowest on the Aspiration Level sub-factor. Male and Female Managers obtained average and high overall Achievement Motivation scores respectively.

Table 8.19 provides a comparative breakdown of the rankings by Gender on each factor of the three questionnaires used in the current study. It reflects whether Male or Female Managers obtained the highest and lowest scores on each factor.

TABLE 8.19                      COMPARISON OF RANKINGS OF SCORES OF MALE AND FEMALE MANAGERS ON EACH FACTOR OF THE PERSONAL VALUES, PERCEPTIONS OF CULTURE, AND ACHIEVEMENT MOTIVATION QUESTIONNAIRES

Factors Per Questionnaire	Rankings of Scores based on Gender	
	Highest	Lowest
<b>Personal Values Questionnaire</b>  B-O: Tribalistic C-P: Egocentric D-Q: Absolutistic/ Conformist E-R: Materialistic/ Manipulative F-S: Personalistic/ Sociocentric G-T: Systemic/ Existential	Male Managers Male Managers  Male Managers  Female Managers  Female Managers  Male Managers	Female Managers Female Managers  Female Managers  Male Managers  Male Managers  Female Managers
<b>Perceptions of Culture Questionnaire</b>  B-O: Tribe C-P: Empire D-Q: Passive Hierarchy E-R: Active Hierarchy F-S: Social Network G-T: Functional Flow	Male Managers Male Managers Male Managers Female Managers Equal score Female Managers	Female Managers Female Managers Female Managers Male Managers Equal score Male Managers
<b>Achievement Motivation Questionnaire</b>  A : Persistence B : Awareness of Time C : Action Orientation D : Aspiration Level E : Personal Causation AA : Goal Directedness BB : Personal Excellence PM : Achievement Motivation	Female Managers Female Managers Female Manager Female Managers Female Managers Female Managers Female Managers Female Managers  Female Managers	Male Managers Male Managers Male Managers Male Managers Male Managers Male Managers Male Managers Male Managers  Male Managers



Table 8.19 does not show any discernible pattern of highest and lowest rankings for Male and Female Managers on the Personal Values and Perceptions of Culture Questionnaires. However, on the Achievement Motivation Questionnaire Female Managers obtained the highest ranking on all the subfactors, factors and overall Achievement Motivation in comparison with Male Managers.

### 8.3 INTERCORRELATIONAL ANALYSIS BETWEEN THE PERSONAL VALUES QUESTIONNAIRE AND THE PERCEPTIONS OF CULTURE QUESTIONNAIRE

Pearson's product-moment correlation coefficients were computed to establish the strengths of relationships between pairs of factors on the Personal Values Questionnaire (PVQ) and the Perceptions of Culture Questionnaire (PCQ). Each factor on the Personal Values Questionnaire, i.e., Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential, was correlated with every factor on the Perceptions of Culture Questionnaire, i.e., Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow, generating a 6x6 matrix.

The rationale for this intercorrelational analysis is that both questionnaires are derived from Graves' (1970) levels of existence theory which states individuals go through life through a series of developmental stages. Just as individuals move up through a hierarchically ordered series of behaviour systems to some end or

regress to behaviour systems lower in a hierarchy, organisations develop along similar principles as they meet the crises during each stage of their existence (Greiner, 1972). The purpose therefore, is to establish whether the sets of factors on the two instruments are related. The magnitude of the coefficient would indicate the extent of independence or relatedness between them.

The matrix of coefficients generated from the intercorrelations for all respondents is depicted in Table 8.20.

TABLE 8.20

## INTERCORRELATIONS BETWEEN THE PERSONAL VALUES FACTORS AND PERCEPTIONS OF CULTURE FACTORS

	Tribalistic PVQ B-O	Egocentric PVQ C-P	Absolutistic/ Conformist PVQ D-Q	Materialistic/ Manipulative PVQ E-R	Personalistic/ Sociocentric PVQ F-S	Systemic/ Existential PVQ G-T
Tribe PCQ B-O	0.1733 168 0.025*	0.2066 169 0.007**	-0.1014 169 0.190	0.0073 169 0.925	-0.0757 169 0.328	-0.0715 169 0.356
Empire PCQ C-P	0.2259 168 0.003**	0.2626 169 0.001**	-0.1858 169 0.016*	-0.0336 169 0.664	0.0176 169 0.821	-0.1096 169 0.156
Passive Hierarchy PCQ D-Q	-0.0287 168 0.712	-0.1396 169 0.070	0.2676 169 0.000**	-0.0878 169 0.256	-0.0224 169 0.772	-0.1539 169 0.046*
Active Hierarchy PCQ E-R	-0.1424 168 0.065	-0.1404 169 0.069	-0.0872 169 0.259	0.0452 169 0.559	0.0957 169 0.216	0.2177 169 0.004**
Social Network PCQ F-S	0.1687 168 0.029*	0.0070 169 0.928	-0.1188 169 0.124	-0.0266 169 0.731	0.1659 169 0.031*	-0.1264 169 0.101
Functional Flow PCQ G-T	-0.2656 168 0.001**	-0.0964 169 0.212	0.0802 169 0.300	0.0914 169 0.237	-0.1224 169 0.113	0.2136 169 0.005**

\* p &lt; 0.05

\*\* p &lt; 0.01

PVQ: Personal Values Questionnaire

PCQ: Perceptions of Culture Questionnaire

Table 8.20 shows there are relationships between the respective complementary factors on both questionnaires. There are direct highly significant correlations between the Egocentric personal value C-P with its counterpart Empire culture C-P ( $r = 0.2626$ ,  $p = 0.0001$ ), the Absolutistic/Conformist personal value D-Q with the Passive Hierarchy culture D-Q ( $r = 0.2676$ ,  $p = 0.0000$ ) and the Systemic/Existential personal value G-T with the Functional Flow culture G-T ( $r = 0.2136$ ,  $p = 0.005$ ). Likewise, there are direct significant relationships between the Tribalistic personal value B-O with its counterpart Tribe culture B-O ( $r = 0.1733$ ,  $p = 0.025$ ), and between the Personalistic/Sociocentric personal value F-S and the Social Network culture F-S ( $r = 0.1659$ ,  $p = 0.031$ ).

Only the Materialistic/Manipulative personal value E-R does not correlate significantly with its complementary factor, the Active Hierarchy culture E-R ( $r = 0.0452$ ,  $p = 0.559$ ), neither does it correlate significantly with any of the other perceptions of culture factors. It, therefore, does not appear to be related to any of the culture factors.

The highly significant inverse relationship ( $p < 0.01$ ) between the B-O Tribalistic personal value and G-T Functional Flow culture ( $r = -0.2656$ ;  $p = 0.001$ ) indicates they may have opposing tendencies. This is the case as the B-O Tribalistic value emphasises traditionalism, security and safety whilst the G-T Functional Flow culture promotes functional adaptation and change in situations in states of flux. Likewise, the B-O Tribe culture correlates inversely with the G-T Existential value

( $r = -0.0715$ ,  $p = 0.356$ ), although this relationship is not significant in terms of the pre-defined cut-off criteria establishing levels of significance. The Tribe culture is based on a circular structure which is led by an elder or chief while the Systemic/Existential personal value G-T emphasises tolerance for ambiguity, goal-directedness, imagination and initiative, with leadership based on competence (Myers and Myers, 1974: 9; Graves et al, 1982: 2).

### **8.3.1 PRESENTATION OF SIGNIFICANT RELATIONSHIPS BETWEEN THE FACTORS ON THE PERSONAL VALUES QUESTIONNAIRE AND THE PERCEPTIONS OF CULTURE QUESTIONNAIRE**

Significant relationships between the factors on the Personal Values Questionnaire and the Perception of Culture Questionnaire are presented in turn, beginning with the relationship between the Personal Values factor Tribalism (B-0) on each of the Perceptions of Culture factors.

#### **8.3.1.1 RELATIONSHIP BETWEEN THE PERSONAL VALUES FACTOR TRIBALISTIC (B-0) AND PERCEPTIONS OF CULTURE FACTORS**

There are several relationships between the personal value Tribalism and perceptions of culture factors. A highly significant direct relationship at the  $p < 0.01$  level exists between the personal value Tribalism and the Empire culture ( $r = 0.2259$ ,  $p = 0.003$ ). Furthermore, there is highly significant inverse relationship ( $p < 0.01$ ) between the Tribalistic personal value and the Functional Flow culture ( $r = -0.2625$ ,

$p = 0.0001$ ). In addition, there is a significant direct relationship at the  $p < 0.05$  level with the Tribe culture ( $r = 0.1733$ ,  $p = 0.025$ ), and also with the Social Network culture ( $r = 0.1687$ ,  $p = 0.001$ ).

#### 8.3.1.2                      RELATIONSHIP BETWEEN THE PERSONAL VALUES FACTOR EGOCENTRIC (C-P) AND THE PERCEPTIONS OF CULTURE FACTORS

There are two highly significant relationships ( $p < 0.01$ ) between the personal value Egocentricism and the perceptions of culture factor. These are with the Tribe culture ( $r = 0.2066$ ;  $p = 0.007$ ) and the Empire culture ( $r = 0.2626$ ;  $p = 0.001$ ).

#### 8.3.1.3                      RELATIONSHIP BETWEEN THE PERSONAL VALUES FACTOR ABSOLUTISTIC/CONFORMIST (D-Q) AND THE PERCEPTIONS OF CULTURE FACTORS

There is a significant inverse relationship ( $p < 0.05$ ) between the personal value Absoluticism and the Empire culture factor ( $r = -0.1858$ ;  $p = 0.016$ ) and a highly significant direct correlation ( $p < 0.01$ ) with the Passive Hierarchy culture ( $r = 0.2676$ ;  $p = 0.000$ ).

#### 8.3.1.4                      RELATIONSHIP BETWEEN THE PERSONAL VALUES FACTOR MATERIALISTIC/MANIPULATIVE (E-R) AND THE PERCEPTIONS OF CULTURE FACTORS

No correlations of significance were identified between the

Materialistic/Manipulative personal value and the Perceptions of Culture factors.

#### 8.3.1.5                      RELATIONSHIP BETWEEN THE PERSONAL VALUES FACTOR PERSONALISTIC/SOCIOCENTRIC (F-S) AND THE PERCEPTIONS OF CULTURE FACTORS

One significant relationship at the  $p < 0.05$  was noted between the Personalistic/Sociocentric (F-S) personal value and the Social Network (F-S) culture factor ( $r = 0.1659$ ;  $p = 0.031$ ).

#### 8.3.1.6                      RELATIONSHIP BETWEEN THE PERSONAL VALUES FACTOR SYSTEMIC/EXISTENTIAL (G-T) AND THE PERCEPTIONS OF CULTURE FACTORS

There are two highly significant direct relationships and one significant but inverse relationship between the Systemic/Existential personal value and perceptions of culture factors. The significant inverse relationship at the  $p < 0.05$  level is between Systemic/Existential and the Passive Hierarchy culture ( $r = -0.1539$ ;  $p = 0.046$ ) and the highly significant direct relationships at the  $p < 0.01$  level are between the Systemic/Existential personal value and the Active Hierarchy culture ( $r = 0.2177$ ;  $p = 0.004$ ) and the Functional Flow culture ( $r = 0.2136$ ;  $p = 0.005$ ). No other significant relationships were noted.

## 8.4

## ANALYSIS OF VARIANCES AND T-TESTS

Analysis of Variances and t-tests were performed on the data to identify the variables (factors) on which groups differ. Variables under consideration are job grade, race and gender. The influence of the biographical variables, age, educational level and length of service is also considered. Hypotheses related to the Personal Values, Perceptions of Culture and Achievement Motivation levels on the respective factors on each of these questionnaires are formulated and tested.

### 8.4.1 HYPOTHESIS 1, 2 AND 3: THE RELATIONSHIP BETWEEN JOB GRADE (MANAGERIAL LEVEL) AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

These hypotheses concern whether managers at different levels of seniority (job grades) in the organisation have differing Personal values, Perceptions of Culture and Achievement Motivation levels.

#### 8.4.1.1 HYPOTHESIS 1

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among the different managerial levels (Lower, Middle and Senior), i.e., by job grade.



TABLE 8.21 ANALYSIS OF VARIANCE BETWEEN PERSONAL VALUES FACTORS AND JOB GRADE

Personal Values Factors	F-Ratio	p
B-O: Tribalistic	20.6901	0.0000*
C-P: Egocentric	3.3597	0.0371*
D-Q: Absolutistic/Conformist	0.6231	0.5375
E-R: Materialistic/Manipulative	0.8575	0.4261
F-S: Personalistic/Sociocentric	2.5374	0.0821
G-T: Systemic/Existential	16.2094	0.0000*

\*  $p < 0.05$

### Findings

Table 8.21 shows at the 0.05 level, there is a significant difference in the emphasis managers in different job grades (managerial levels) place on Tribalistic, Egocentric and Systemic/Existential values. There is no significant difference in the emphasis placed by managers in the different job grades on the Absolutistic/Conformist, Materialistic/Manipulative and Personalistic/Sociocentric personal values respectively, at the 5% level of significance.

### 8.4.2 HYPOTHESIS 2

There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among the different managerial levels (Lower, Middle and Senior).

TABLE 8.22 ANALYSIS OF VARIANCE BETWEEN PERCEPTIONS OF CULTURE FACTORS AND JOB GRADE

Perceptions of Culture Factors	F-Ratio	p
B-O: Tribe	1.3758	0.2555
C-P: Empire	1.5601	0.2132
D-Q: Passive Hierarchy	1.0682	0.3460
E-R: Active Hierarchy	3.4220	0.0350*
F-S: Social Network	1.5423	0.2169
G-T: Functional Flow	5.8392	0.0035*

\*  $p < 0.05$

Findings

At the 0.05 level of significance, there is a difference in the way managers in different job grades perceive Active Hierarchy and Functional Flow cultures. There is no significant difference in the way they perceive the Tribe, Empire, Passive Hierarchy and Social Network cultures respectively, at the 5% level of significance.

8.4.3 HYPOTHESIS 3

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among the different managerial levels (Lower, Middle and Senior).

**TABLE 8.23                      ANALYSIS OF VARIANCE BETWEEN ACHIEVEMENT MOTIVATION FACTORS AND JOB GRADE**

Achievement Motivation Factors	F-Ratio	p
A : Persistence	10.5940	0.0000*
B : Awareness of Time	6.1055	0.0028*
C : Action Orientation	0.6387	0.5293
D : Aspiration Level	4.6115	0.0112*
E : Personal Causation	1.0816	0.3414
AA : Goal Directedness	8.8459	0.0002*
BB : Personal Excellence	1.8173	0.1657
PM : Achievement Motivation	3.8783	0.0226*

\*  $p < 0.05$

Findings

Table 8.23 shows at the 0.05 level of significance there is a significant difference between job grade and Persistence, Awareness of Time, Aspiration Level, Goal Directedness and Achievement Motivation. There is no significant difference in achievement motivation levels among managers in the different job grades on the Action Orientation, Personal Causation and Personal Excellence factors respectively, at the 5% level of significance.

**8.4.2                                      HYPOTHESES 4, 5 AND 6: THE RELATIONSHIP BETWEEN RACE AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION**

These hypotheses concern whether managers differentiated by race (Black,

Coloured, Indian and White) have different Personal Values, Perceptions of Culture and Achievement Motivation levels.

8.4.2.1 HYPOTHESIS 4

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric and Systemic/Existential) among managers of the respective race groups (Blacks, Coloureds, Indians and Whites).

TABLE 8.24 ANALYSIS OF VARIANCE BETWEEN PERSONAL VALUES FACTORS AND RACE

Personal Values Factors	F-Ratio	p
B-O: Tribalistic	8.5553	0.0000*
C-P: Egocentric	3.5875	0.0151*
D-Q: Absolutistic/Conformist	2.0290	0.1118
E-R: Materialistic/Manipulative	1.5029	0.2157
F-S: Personalistic/Sociocentric	2.4388	0.0664
G-T: Systemic/Existential	4.8876	0.0028*

\* p < 0.05

Findings

Table 8.24 shows at the 0.05 level there are significant differences among the races on the emphasis they place on Tribalistic, Egocentric and Systemic/Existential personal values. There is no significant

difference on the Absolutistic/Conformist, Materialistic/Manipulative and Personalistic/Sociocentric factors respectively at the 5% level of significance.

8.4.2.2 HYPOTHESIS 5

There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers of the respective race groups (Blacks, Coloureds, Indians and Whites).

TABLE 8.25 ANALYSIS OF VARIANCE BETWEEN PERCEPTIONS OF CULTURE FACTORS AND RACE

Perceptions of Culture Factors	F-Ratio	p
B-O: Tribe	1.3606	0.2567
C-P: Empire	2.6293	0.0520
D-Q: Passive Hierarchy	0.6182	0.6042
E-R: Active Hierarchy	2.0111	0.1144
F-S: Social Network	0.9086	0.4383
G-T: Functional Flow	3.8668	0.0105*

\* p < 0.05

Findings

Table 8.25 shows there is a significant difference at the 0.05 level among the races in the way they perceive the Functional Flow culture. There is no significant difference in the way managers of the different

racial groups perceive the Tribe, Empire, Passive Hierarchy, Active Hierarchy and Social Network cultures respectively, at the 5% level of significance.

8.2.4.3 HYPOTHESIS 6

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers of the respective race groups (Blacks, Coloureds, Indians, and Whites).

TABLE 8.26 ANALYSIS OF VARIANCE BETWEEN ACHIEVEMENT MOTIVATION FACTORS AND RACE

Achievement Motivation Factors	F-Ratio	p
A : Persistence	2.5889	0.0547
B : Awareness of Time	4.7383	0.0034*
C : Action Orientation	1.8310	0.1435
D : Aspiration Level	4.6115	0.0038*
E : Personal Causation	1.3794	0.2509
AA : Goal Directedness	3.2965	0.0220*
BB : Personal Excellence	5.8892	0.0008*
PM : Achievement Motivation	5.2518	0.0017

\*  $p < 0.05$

### Findings

Table 8.26 reveals significant differences at the 0.05 level between race and Awareness of Time, Aspiration Level, Goal Directedness, Personal Excellence, and Achievement Motivation. There is no significant difference in scores among managers in the different racial groups on the Persistence, Action Orientation, Personal Causation, and Achievement Motivation factors respectively, at the 5% level of significance.

#### 8.4.3 HYPOTHESES 7, 8 AND 9: THE RELATIONSHIP BETWEEN GENDER AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

These hypotheses concern whether managers, differentiated by gender, have different Personal values, Perceptions of Culture, and Achievement Motivation levels.

##### 8.4.3.1 HYPOTHESIS 7

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential), between Male and Female managers.

TABLE 8.27                      t-TEST OF DIFFERENCE BETWEEN PERSONAL VALUES FACTORS  
AND GENDER

Personal Values Factors	t-value	p
B-O: Tribalistic	1.59	0.113
C-P: Egocentric	1.27	0.207
D-Q: Absolutistic/Conformist	0.02	0.986
E-R: Materialistic/Manipulative	-1.53	0.128
F-S: Personalistic/Sociocentric	-1.10	0.272
G-T: Systemic/Existential	0.74	0.461

Findings

Table 8.27 reveals at the 0.05 level of significance there are no significant differences in Personal Values between Male and Female Managers.

8.4.3.2                      HYPOTHESIS 8

There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) between Male and Female Managers.



TABLE 8.28                      t-TEST OF DIFFERENCE BETWEEN PERCEPTIONS OF CULTURE FACTORS AND GENDER

Perceptions of Culture Factors	t-value	p
B-O: Band	0.75	0.457
C-P: Tribe	0.44	0.659
D-Q: Empire	0.56	0.579
E-R: Passive Hierarchy	-0.95	0.345
F-S: Social Network	-0.43	0.666
G-T: Functional Flow	-0.31	0.754

Findings

Table 8.28 shows there are no significant differences in the Perceptions of Culture between Male and Female Managers at the 0.05 level of significance.

8.4.3.3                      HYPOTHESIS 9

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) between Male and Female managers.

TABLE 8.29                      t-TEST OF DIFFERENCE BETWEEN ACHIEVEMENT MOTIVATION FACTORS AND GENDER

Achievement Motivation Factors	t-value	p
A : Persistence	-0.74	0.458
B : Awareness of Time	-1.51	0.133
C : Action Orientation	-1.75	0.018
D : Aspiration Level	-2.05	0.042*
E : Personal Causation	-1.89	0.061
AA : Goal Directedness	-3.26	0.001*
BB : Personal Excellence	-2.93	0.004*
PM : Achievement Motivation	-3.55	0.000*

\*  $p < 0.05$

Findings

Table 8.29 reveals significant differences at the 0.05 level between Male and Female Managers on Aspiration level, Goal Directedness, Personal Excellence and Achievement Motivation. There is no significant difference between Male and Female Managers scores on the Persistence, Awareness of Time, Action Orientation and Personal Causation factors respectively, at the 5% level of significance.

8.4.4                      HYPOTHESES 10, 11 AND 12: THE RELATIONSHIP BETWEEN THE BIOGRAPHICAL VARIABLE AGE AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

These hypotheses are concerned with whether there is a relationship

between the biographical variable Age and Personal Values, Perceptions of Culture, and Achievement Motivation for "All Respondents".

8.4.4.1 HYPOTHESIS 10

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among managers differing in Age.

TABLE 8.30 ANALYSIS OF VARIANCE BETWEEN PERSONAL VALUES FACTORS AND AGE

Personal Values Factors	F-Ratio	p
B-O: Tribalistic	1.4856	0.1973
C-P: Egocentric	0.7520	0.5858
D-Q: Absolutistic/Conformist	1.7824	0.1192
E-R: Materialistic/Manipulative	7.3763	0.0000*
F-S: Personalistic/Sociocentric	1.7386	0.1286
G-T: Systemic/Existential	0.1621	0.9760

\*  $p < 0.05$

Findings

Table 8.30 indicates a significant difference at the 0.05 level between the ages of individuals and the Materialistic/Manipulative personal value. There is no significant difference in the emphasis managers in the different age groups place on Tribalistic, Egocentric, Absolutistic/

Conformist, Personalistic/Sociocentric and Systemic/Existential personal values respectively, at the 5% level of significance.

8.4.4.2 HYPOTHESIS 11

There is a significant difference in the respective Perceptions of Culture Factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers differing in Age.

TABLE 8.31 ANALYSIS OF VARIANCE BETWEEN PERCEPTIONS OF CULTURE FACTORS AND AGE

Perceptions of Culture Factors	F-Ratio	p
B-O: Tribe	0.8867	0.4908
C-P: Empire	1.7797	0.1198
D-Q: Passive Hierarchy	1.5470	0.1781
E-R: Active Hierarchy	1.4456	0.2107
F-S: Social Network	1.3819	0.2337
G-T: Functional Flow	1.1766	0.3229

Findings

Table 8.31 reveals there are no significant differences at the 5% level of significance among managers of different ages and their perceptions of the culture of the organisation.

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers differing in Age.

TABLE 8.32 ANALYSIS OF VARIANCE BETWEEN ACHIEVEMENT MOTIVATION FACTORS AND AGE

Achievement Motivation Factors	F-Ratio	p
A : Persistence	1.3985	0.2275
B : Awareness of Time	2.0761	0.0710
C : Action Orientation	0.7999	0.5512
D : Aspiration Level	0.5568	0.7330
E : Personal Causation	1.0763	0.3755
AA : Goal Directedness	2.0930	0.0688
BB : Personal Excellence	0.6562	0.6572
PM : Achievement Motivation	0.9969	0.4214

Findings

Table 8.32 shows there are no significant differences at the 0.05 level in Achievement Motivation levels among managers differing by age on the different Achievement Motivation factors.

8.4.5 HYPOTHESES 13, 14 AND 15: THE RELATIONSHIP BETWEEN THE BIOGRAPHICAL VARIABLE LENGTH OF SERVICE AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

These hypotheses are concerned with whether there is a relationship between the biographical variable Age and Personal Values, Perceptions of Culture, and Achievement Motivation for "All Respondents".

8.4.5.1 HYPOTHESIS 13

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among managers differing in Educational Level.

TABLE 8.33 ANALYSIS OF VARIANCE BETWEEN PERSONAL VALUES FACTORS AND EDUCATIONAL LEVEL

Personal Values Factors	F-Ratio	p
B-O: Tribalistic	6.5098	0.0000*
C-P: Egocentric	1.7319	0.1301
D-Q: Absolutistic/Conformist	1.7458	0.1270
E-R: Materialistic/Manipulative	2.3669	0.0418*
F-S: Personalistic/Sociocentric	0.9431	0.4547
G-T: Systemic/Existential	5.5625	0.0001*

\*  $p < 0.05$

Findings

Table 8.33 shows there is a significant difference at the 0.05 level on the Tribalistic, Materialistic/Manipulative and Systemic/Existential Personal Values among managers with differing levels of education. There is no significant difference at the 5% level of significance in the respective Egocentric, Absolutistic/Conformist, and Personalistic/Sociocentric Personal Values among managers who have different levels of education.

**8.4.5.2                      HYPOTHESIS 14**

There is a significant difference in the respective Perception of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network and Functional Flow) among managers differing in Educational Level.

**TABLE 8.34                      ANALYSIS OF VARIANCE BETWEEN PERCEPTIONS OF CULTURE FACTORS AND EDUCATIONAL LEVEL AS A BIOGRAPHICAL VARIABLE**

Perceptions of Culture Factors	F-Ratio	p
B-O: Tribe	0.8289	0.5308
C-P: Empire	0.6177	0.6865
D-Q: Passive Hierarchy	0.8811	0.4952
E-R: Active Hierarchy	1.6613	0.1468
F-S: Social Network	1.2124	0.3056
G-T: Functional Flow	1.1510	0.3357

### Findings

Table 8.34 indicates no significant differences at the 0.05 level among managers with different educational levels and their perceptions of the culture of the organisation.

#### 8.4.5.3 HYPOTHESIS 15

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers differing in Educational Level.

TABLE 8.35 ANALYSIS OF VARIANCE BETWEEN ACHIEVEMENT MOTIVATION FACTORS AND EDUCATIONAL LEVEL

Achievement Motivation Factors	F-Ratio	p
A : Persistence	3.7995	0.0028*
B : Awareness of Time	1.3635	0.2407
C : Action Orientation	1.7296	0.1306
D : Aspiration Level	2.4157	0.0383*
E : Personal Causation	1.0909	0.3674
AA : Goal Directedness	2.0321	0.0768
BB : Personal Excellence	1.4287	0.2166
PM : Achievement Motivation	0.7664	0.5753

\*  $p < 0.05$



## Findings

Table 8.35 reveals there are significant differences at the 0.05 level among managers with different educational levels on the Achievement Motivation factors Persistence and Aspiration Level. There is no significant difference among managers differing in educational level and their scores on the other achievement motivation factors. Awareness of Time, Action Orientation, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation respectively, at the 5% level of significance.

### 8.4.6 HYPOTHESES 16, 17 AND 18: THE RELATIONSHIP BETWEEN THE BIOGRAPHICAL VARIABLE LENGTH OF SERVICE AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

These hypotheses are concerned with whether there is a relationship between the biographical variable length of service and Personal Values, Perceptions of Culture, and Achievement Motivation for "All Respondents".

#### 8.4.6.1 HYPOTHESIS 16

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among managers differing in Length of Service.

TABLE 8.36 ANALYSIS OF VARIANCE BETWEEN PERSONAL VALUES FACTORS AND LENGTH OF SERVICE

Personal Values Factors	F-Ratio	p
B-O: Tribalistic	1.6299	0.1549
C-P: Egocentric	1.7858	0.1185
D-Q: Absolutistic/Conformist	2.3145	0.0461*
E-R: Materialistic/Manipulative	3.3968	0.0060*
F-S: Personalistic/Sociocentric	0.9371	0.4585
G-T: Systemic/Existential	0.5020	0.7745

\*  $p < 0.05$

#### Findings

Table 8.36 shows there are significant differences at the 0.05 level among managers differing in length of service and their emphasis on Absolutistic/Conformist and Materialistic/Manipulative personal values. There is no significant difference between length of service and Tribalistic, Egocentric, Personalistic/Sociocentric and Systemic/Existential personal values respectively, at the 5% level of significance.

#### 8.4.6.2 HYPOTHESIS 17

There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers differing in Length of Service.

TABLE 8.37 ANALYSIS OF VARIANCE BETWEEN PERCEPTIONS OF CULTURE FACTORS AND LENGTH OF SERVICE

Perceptions of Culture Factors	F-Ratio	p
B-O: Tribe	0.5922	0.7060
C-P: Empire	1.8469	0.1065
D-Q: Passive Hierarchy	1.0833	0.3716
E-R: Active Hierarchy	1.6076	0.1608
F-S: Social Network	1.6468	0.1505
G-T: Functional Flow	1.9442	0.0898

### Findings

Table 8.37 shows there are no significant differences at the 0.05 level among managers with varying lengths of service and their perceptions of the culture of the organisation.

### 8.4.6.3 HYPOTHESIS 18

To determine whether there is a significant difference in the respective Achievement motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence and Achievement Motivation) among managers differing in Length of Service.

TABLE 8.38 ANALYSIS OF VARIANCE BETWEEN ACHIEVEMENT MOTIVATION FACTORS AND LENGTH OF SERVICE

Achievement Motivation Factors	F-Ratio	p
A : Persistence	1.0272	0.4035
B : Awareness of Time	2.2836	0.0487*
C : Action Orientation	1.0218	0.4066
D : Aspiration Level	1.6965	0.1382
E : Personal Causation	0.3482	0.8828
AA : Goal Directedness	1.6866	0.1406
BB : Personal Excellence	1.4232	0.2185
PM : Achievement Motivation	1.0332	0.3999

\*  $p < 0.05$

### Findings

Table 8.38 shows there is a significant difference at 0.05 level of significance between the Achievement Motivation factor Awareness of Time and Length of Service. There is no significant difference in Achievement Motivation levels among managers with varying lengths of service on the Persistence, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation factors respectively, at the 5% level of significance.

The results from the statistical methods used to describe the data and test the hypotheses, formulated in Chapter 1, have been prescribed in this Chapter. The means, standard deviations and rank orders have been calculated to determine the Personal Values, Perceptions of Culture and Achievement Motivation levels of managers in the organisation classified by job grades (levels of management), race and gender. Pearson's Product Moment correlation coefficients have been computed to test the correlations between the Personal Values Factors and the Perceptions of culture factors. Intercorrelations have also been used to establish the construct validity of these instruments.

Analysis of Variances and t-Tests were used to determine whether there are differences between job grades, race, and gender on the central constructs, namely Personal Values, Perceptions of Culture and Achievement Motivation. These tests were also used to establish whether the biographical variables, namely, age, educational level, and length of service have an influence on the three constructs under investigation.

To enhance the value of the current findings, its results must be considered in relation to other research in the field. Accordingly, the subsequent chapter attempts to integrate these findings with similar studies.

## CHAPTER 9

### DISCUSSION OF RESULTS

#### 9.1 INTRODUCTION

The main objectives of the study are to determine whether there are differences in Personal Values, Perceptions of Culture, and Achievement Motivation respectively among Managers categorised by Job Grade, Race, and Gender. The influence of biographical variables, namely, Age, Length of Service, and Educational Level of managers on their Personal Values, Perceptions of Culture and Achievement Motivation levels is also considered. The results of the study are discussed, firstly, by examining the descriptive data relating to the respondents. This is followed by an intercorrelational analysis of the factors on the Personal Values and Perceptions of Culture Questionnaire. Finally, hypotheses which test for differences between managers based on Job Grades, Race, Gender and biographical variables on each of the constructs, i.e., Personal Values, Perceptions of Culture, and Achievement Motivation are examined.

#### 9.2 DISCUSSION OF THE DESCRIPTIVE STATISTICS RELATING TO PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

Data obtained through the questionnaires measuring the Personal Values,

Perceptions of Culture and Achievement Motivation constructs are discussed by examining their mean scores, variances and rank orderings. Comparisons within and between groups are also made.

#### 9.2.1 PERSONAL VALUES

The strong tendency of managers in the company toward Absolutistic or Conformist values (Rank 1) by the "All Respondents" group presented in Table 8.1 indicates managers value order, security and peace, while the weakest tendency is toward Egocentricism (Rank 6), i.e., managers place the lowest emphasis on power acquired through aggression, hostility, risk taking, and avoidance of potential shame. The wide dispersion in scores around the dominant Absolutistic/Conformist values suggests some managers regard Absolutistic/Conformist values very highly whilst others do not.

A similar pattern emphasising Absolutistic/Conformist values (Rank 1) has also been obtained for managers in each racial group (Table 8.10), for managers classified by seniority levels (Table 8.5) and by males and females (Table 8.15). There is therefore, unanimity in the importance with which all different groups of managers consider the Absolutistic/Conformist Personal Value.

Likewise, all the different groups of managers who are classified by Job Grade, Race and Gender (Tables 8.5, 8.10, 8.15 respectively) placed the lowest emphasis on Egocentric values (Rank 6). This is also low, comparatively. Individualism, aggression and hostility therefore, do

not feature prominently among managers in the organisation.

The higher emphasis placed on Absolutistic/Conformist values throughout the organisation indicates managers have a low tolerance for people whose values differ from their own (Myers and Myers, 1974: 9). This may be attributed to the nature of the organisation's operations. Being a labour intensive enterprise and one in which meeting schedules and deadlines is very important for its own interests as well as those of its clients, well defined company policies and procedures are vital to avoid ambiguity and uncertainty in the execution of duties.

The higher emphasis on Absolutistic/Conformist values may also be influenced by wider societal issues. The changes brought about in the organisation due to revisions in the labour relations dispensation of old in the form of affirmative action appointments into traditionally White managerial positions, the influence of labour unions with power accorded to employees, and the repeal of legislation protecting jobs, all continue to create uncertainty among managers. Since most managers in the organisation are White (59.8%) and they have the strongest tendency toward Absolutistic/Conformist values (Rank 1), like the managers of other race groups (Table 8.10, Figure 8.9), they would exert an influence on the overall values pattern among managers as a total group in the organisation. According to Bendix (1996:104), the industrial relations system in South Africa remains dynamic and subject to rapid change. Change by nature creates uncertainty. To cope with ambiguity, managers emphasise discipline, order and security. According to Flowers and Hughes (1978: 50), conformist managers enforce their



organisations' rules and policies diligently in order to avoid discipline problems and to improve working conditions for everyone. Conformist managers "like employees who work hard, stay out of trouble and are dedicated to the organisation" (Flowers and Hughes, 1978: 50).

Myers and Myers (1974: 13) have offered some profiles based on the values of employees in their study of business organisations. Among foremen, the lower managerial category, they found Absolutistic/Conformist values to be placed highest followed by Materialistic/Manipulative values. Personalistic/Sociocentric values were ranked the lowest (6) followed by Systemic/Existential values (Rank 5). A similar pattern of values is evident from the data in Table 8.5 comparing managers by job grade which shows Absolutist/Conformist values to be held most highly (Rank 1) followed by Materialistic/Manipulative values (Rank 2). However, some differences have been noted in that Egocentricity is valued least (Rank 6) in the current study followed by Tribalism (Rank 5). Both these values have a moderate emphasis (Ranks 3 and 4) in the Myers and Myers (1974: 12) study.

Affiliation/Sociocentricity (Rank 6) and Existentialism (Rank 5), i.e., social concerns and independence respectively are the least held values in the Myers and Myers (1974: 12) study whilst they have a moderate emphasis (Ranked 3 and 4 respectively) in the current research. Hence, there are similarities between earlier findings and the current study among Lower Managers on the dominant values (Absolutistic/Conformist) with mixed emphasis on the other values.

With regard to Senior Managers, Myers and Myers (1974: 12) present the profiles of a Vice President and Company Presidents which show high tendencies toward Absolutistic/Conformist values (Rank 1). A comparison with Senior Managers in the current study (Table 8.5 and Figure 8.6) also shows similar trends, suggesting Senior Managers in both studies have a low tolerance for ambiguity and for people whose values differ from their own. One would have expected the opposite from Senior Managers, i.e., a high tolerance for ambiguity.

According to Myers and Myers (1974: 12), the profile for women employees shows high Conformity (Rank 1) followed by Tribalistic values (Rank 2). Egocentrism was valued least (Rank 6). This suggests women have difficulty in tolerating ambiguity and people with values differing from their own. Also, women were found to value rigid traditions and direction from a chieftain or some authority figure to whom they would submit, tacitly, i.e., Tribalism. They place a low emphasis on individualism, selfishness and thoughtlessness, i.e., Egocentrism (Rank 6). Table 8.15 indicates Females in the current study also value Absolutism/Conformism highly (Rank 1) and Egocentrism the least (Rank 6). Thus, there, are similarities between the earlier study and results from the current one. While the comparison between female employees and female managers may be nebulous, it indicates trends.

With regard to Personal Values of managers it may therefore be concluded that Absolutistic/Conformist values are ranked most highly and Egocentric values the lowest (1 and 6 respectively). These findings concur to a large extent with the findings of Myers and Myers (1974: 11-

14). However, there are differences in the emphases placed on the other personal values in both studies by different groups of managers, based on seniority.

### 9.2.2 PERCEPTIONS OF CULTURE

The "All Respondents" (All Managers) group (Table 8.2) perceive the culture of the organisation largely as a Passive Hierarchy (Mean = 30.59, Rank 1) which stresses rules, rank, authority centred decision making and downward communication with some horizontal communication across the same ranks or classes. It is also perceived to a large extent (Mean = 29.12) as a Functional Flow culture (Rank 2) which is based on functional leadership typified by the most competent person making the decisions and with communication as needed among members in the organisation. These two typify different organisational patterns. The weakest perception is that it is Empire oriented (Mean = 18.14, Rank 6) with power in the hands of the autocratic bosses who coerce their subordinates, with communication taking place downward only. It is seen equally weakly (Mean = 18.67) as a Tribe culture (Rank 5) which is based on leadership by chiefs who demand obedience of their subjects.

While managers generally perceive the organisation as a Passive Hierarchy that emphasises rigid rules, the fairly strong tendency towards a loose hierarchical structure (Functional Flow) seems anomalous (Table 8.2 and Figure 8.3). This can be attributed to the ways in which managers in the different categories perceive the organisation. Middle and Senior Managers who together constitute 44.4% of the managerial

group perceive the organisation as a Functional Flow culture (Table 8.6). Lower Managers who constitute 55.6% of the managerial group perceive the organisation as a Passive Hierarchy. The managerial level that one is at is, therefore, likely to influence one's perception of the culture of an organisation. A further factor to be considered as an influence on differences in perceptions of the culture of the organisation by managers is White managers generally see it as a Functional Flow (Rank 1) culture, (Table 8.11, Figure 8.10) while the other racial groups less so (ranked 2, 3 and 4 by Indian, Black and Coloured managers respectively). A smaller influence on the perception of the organisation as a Functional Flow culture would be exerted by Female Managers who constitute 7.7% of the managerial group and who consider the organisation to be a Functional Flow culture (Table 8.16). Of these 59.8% are White and they occupy mainly Middle Management to Senior Management positions.

It therefore appears, marginal differences in the perceptions of the dominant two cultures, namely, Passive Hierarchy (Mean = 30.59) and Functional Flow (Mean = 29.12) cultures are influenced by managerial seniority and race. The Passive Hierarchy perception is held more by Black, Coloured and Indian Managers (all Ranked 1) whilst the Functional Flow perception is held more by White Managers (Rank 1) (Table 8.11).

The weakest perception is the organisation is an Empire culture (Ranked 6) followed closely by it being perceived as a Tribe culture (Ranked 5) by "All Respondents" as shown in Table 8.2. The perception among Lower, Middle and Senior Managers is similar (Table 8.6 and Figure 8.7). In

all instances they have ranked the Empire and Tribe cultures as 6 and 5 respectively. Table 8.11 and Figure 8.10 show for White and Indian Managers the Empire culture has been ranked 6 and the Tribe culture 5. Coloured Managers' perceptions of the culture of the organisation are tied for the Empire and Tribe types. Both one ranked 5.5. Black Managers' rankings are 4 and 5 for the Empire and Tribe cultures respectively. These evaluations consistently show the organisation is perceived as having neither a strong Empire nor a Tribe culture in comparison with the others. Males and Female Managers (Table 8.16) also exhibit similar patterns of perceptions with Ranks of 6 and 5 respectively for Empire and Tribe culture. There is, therefore, unanimity in the perception that the organisation is not generally Empire oriented and driven by power wielding individuals nor is it Tribalistic in nature with a circular structure driven by an elder or chief who makes the decisions.

The relationship between Senior Managers' perceptions of the organisation as a Functional Flow culture (primarily White Managers' perceptions because there are no Blacks, Indians and Coloureds in Senior Management) and Lower and Middle Managers' perceptions of the organisation as a Passive Hierarchy (Table 8.6) may be attributed to differences in their hierarchical levels of existence. According to Graves (1966: 26) managers at the seventh level of existence (the G-T Functional Flow Level) value trust and respect and emphasise resisting coercion and restrictions. They are ends-oriented with a focus on getting the job done through their own competencies. Managers at the Passive Hierarchy level emphasise power of the self over others.

According to Graves (1966: 125) such individuals see themselves as ordained to make rules to exert influence over others. Thus, Lower and Middle Managers' perceptions of the culture of the organisation focus on the struggle for power, while Senior Managers perceive the organisation as an opportunity for growth.

These perceptions relate to Lower Managers' emphasis on being prescriptive and on hard bargaining (Passive Hierarchy) in relation to Middle and Senior Managers' perceptions of acceptance and support (Functional Flow) (Table 8.6), the former reflecting a striving to achieve, the latter as having already arrived (Beck and Linscott, 1991: 32). A similar trend prevails for White Managers who perceive the organisation as a Functional Flow culture in relation to Black, Coloured and Indian Managers who see it as a Passive Hierarchy (Table 8.10). Likewise for Female Managers who consider the organisation to be Functional Flow culture and Male Managers who regard it as a Passive Hierarchy (Table 8.16).

In his sample of 79 Managing Directors, Dorfling (1987: 46) found them to be highest (Rank 1) on the Functional Flow culture followed respectively by Active Hierarchy (Rank 2), Passive Hierarchy (Rank 3), Social Network (Rank 4), Empire (Rank 5) and Tribe (Rank 6) cultures. Both Tribe and Empire cultures have almost identical scores in Dorfling's (1987) study. The profile of Senior Managers in the current study (Table 8.6, Figure 8.7) is almost entirely identical to Dorfling's (1987) results. The first four culture types have the same ranks. The only difference is between the Tribe culture which is ranked 5 and the

Empire culture ranked 6 in the current study, both of which have mean scores with a marginal difference between them. The comparative profiles in both studies may therefore be considered equal. Dorfling's (1987: 81) analysis of the perceptions of organisational cultures by Managing Directors of small (1 - 200 employees), medium (201 - 1000 employees), and large (1 001 - 30 000 employees) companies also showed the same patterns of ranking of culture types.

With regards to the Perceptions of Culture of the different groups of managers, it may be concluded there is some consistency in the way they perceive the Passive Hierarchy culture and the Functional Flow cultures. The "All Respondents" group, Lower Managers, Coloured and Indian Managers and Male Managers' scores assign a rank of 1 to the Passive Hierarchy culture while Middle and Senior Managers, White Managers, and Female Managers scores award a rank of 1 to the Functional Flow culture. The Tribe and Empire cultures are allocated ranks of 5 and 6 respectively for all groups except for Black Managers whose scores result in ranking the Social Network culture as 6. Comparisons with the study of Dorfling (1987: 81) reveals an identical profile for Senior Managers.

The literature survey has stated the Personal Values construct and the Perceptions of Culture construct derive from the Biopsychosocial Model of Adult Development proposed by Graves (1970). In this regard the different factors on the Personal Values Questionnaire are in parallel with the factors on the Perceptions of Culture Questionnaire. The symmetry between them suggests they are related. This has been

established through a correlational analysis. Taking this symmetry a stage further, it would be safe to assume that high and low values on either would to a lesser or greater extent be similar. The profiles that have been established for the Personal Values Questionnaire and the Perceptions of Culture Questionnaire support this assumption. On the Personal Values Questionnaire (Table 8.1) Absolutistic/Conformist values (D-Q) values are ranked highly (1) and Egocentric values (C-P) ranked 6. On the Perceptions of Culture Questionnaire (Table 8.2) the Passive Hierarchy culture (D-Q) is ranked 1 and the Empire culture (C-P) is ranked 6. A comparison of Tables 8.1 with 8.2, 8.5 with 8.6, 8.10 with 8.11, and 8.15 with 8.16 reveals identical patterns of rankings on these factors and other similarities as well. These tables show identical patterns of scores for managers by Job Grades, Race and Gender. This suggests a measure of similarity between the scores on the Personal Values and Perceptions of Culture instruments, based on rank orderings.

### 9.2.3 ACHIEVEMENT MOTIVATION

The Achievement Motivation levels for the "All Respondents" (All Managers) group in Table 8.3 shows a comparatively higher stanine on the Personal Causation sub-factor (Ranked 1) while the Aspiration level sub-factor yielded the lowest stanine score (Rank 8). The stanine of 6.17 on the Personal Causation sub-factor suggests managers in the company have a high average tendency to place trust in their own abilities and skills and have a conviction that control can be exerted over life events and the environment. High scorers on this dimension do not believe they are victims of circumstances but believe their actions are



correct and attempt to execute tasks to the best of their abilities. They exercise initiative and aspire to reach the highest levels. The "high average" score yielded suggests managers in the organisation are characterised by a motivation to achieve success rather than by a motivation to avoid failure (Pottas et al, 1980: 3).

The lower stanine of 4.41 on the Aspiration level sub-factor (Table 8.3) suggests a low average tendency to embark on demanding and challenging tasks in which failure may be experienced. Managers are therefore less likely to take calculated risks in preference to certainty of success. While the ideal is to set high performance standards for themselves and to expect the same from others, to go to great lengths to obtain their goals and to show a preference for managing their own businesses rather than being part of an organisation, managers in the company show a low average inclination to do these things (Based on Pottas et al, 1980: 3). These characteristics relate to Hofstede's (1980, 1991) concepts of uncertainty avoidance and collectivism, i.e., individuals low in Aspiration Level tend to be high on uncertainty avoidance and inclined towards collectivist values.

Both Aspiration Level and Personal Causation sub-factors together make up the factor Personal Excellence. The average score (Mean Stanine = 4.95) on the Personal Excellence factor (Table 8.3) suggests managers have confidence in themselves with the drive to achieve but are not prepared to venture into areas of uncertainty nor are they inclined to take risks. This tendency relates to the Absolutistic/Conformist personal values of managers identified in Tables 8.1, 8.5, 8.10 and

8.15, which express the need to avoid uncertainty, ambiguity and risk. Likewise it is related to the Passive Hierarchy organisational culture type which emphasises rank, structure and authority as depicted in Tables 8.2, 8.6, 8.11 and 8.16.

The overall Achievement Motivation (PM) score on this construct falls at the average level (Mean Stanine = 5.10) for the "All Respondents" group (Table 8.3) which suggests moderate levels of endeavour.

Based on job grades, Table 8.7 shows Lower, Middle and Senior Managers' stanines consistently place Personal Causation as the more important sub-factor of the Achievement Motivation construct (Ranks 2, 1 and 1 respectively).

More specifically Table 8.7 shows the highest mean stanine of 6.34 was obtained for Lower Managers on the Persistence sub-factor ranked 1, indicating a high average tendency to persevere even in adverse circumstances, attributing success to their own efforts, tenacity of purpose, desire to complete tasks, and to avoid procrastination (Pottas et al, 1980: 3). The lowest mean stanine of 4.09, ranked 8, was obtained on the Aspiration Level factor suggesting a "low average" inclination to embark on challenging tasks, to take calculated risks and to set up their own enterprises. Lower Managers' mean stanine of 6.31 on the Personal Causation sub-factor is almost identical to that on the Persistence sub-factor (Mean Stanine = 6.34), suggesting Lower Managers are equally inclined to take calculated risks and exercise initiative as they are to persevere by using their skills to solve problems.

Table 8.7 also shows Middle Managers' stanine is highest at 6.08 and ranked 1 on the Personal Causation sub-factor indicating a "high average" trust in their own abilities, capacity to execute tasks, ability to take personal initiative, and the motivation to achieve success rather than avoiding failure (Pottas et al, 1980: 4). Their lowest mean stanine of 4.71, ranked 8, on the Goal Directedness factor suggests an average interest in achieving personal goals.

For Senior Managers Table 8.7 shows the highest mean stanine recorded is 5.44 on the Personal Causation factor. This stanine indicates average levels of personal initiative and confidence in their own abilities. Their lowest mean stanine of 3.44 (Ranked 8) obtained on the Goal Directedness factor, suggests a comparatively low level of drive to achieve personal goals in the face of adversity (Pottas et al, 1980: 2).

The low to "low average" Achievement Motivation (PM) stanine of 3.67 for Senior Managers in relation to the average stanines for Lower and Middle Managers (5.30 and 5.02 respectively) suggests Senior Managers have a poorer inclination to formulate high personal standards of excellence. They also tend to place less reliance on individual skills and abilities to achieve success.

On a racial basis, Table 8.12 shows stanines for Black Managers were highest on almost all factors and sub-factors on the Achievement Motivation construct (PM). Black managers showed high levels of Persistence (Mean Stanine = 7.50) ranked 1, Personal Causation (Mean

Stanine = 7.20) ranked 2, and overall Achievement Motivation (PM) (Mean Stanine = 7.10) with average mean stanines on the other factors. Coloured Managers display "high average" (Stanine of 6.73) levels of Action Orientation (Mean Stanine = 6.73, Rank 1) and Persistence (Mean Stanine = 5.80, Rank 2), and average overall Achievement Motivation (PM) (Mean Stanine = 5). A "low average" to average score was obtained on the Aspiration level factor (Mean Stanine = 3.73, Rank 8). Stanine scores on the remaining sub factors and factors fell in the average range. For Indian Managers there is a "high average" level of Personal Causation (Mean Stanine = 6.15, Rank 1) and Persistence (Mean Stanine = 5.93, Rank 2) and an average level of overall Achievement Motivation (Mean Stanine = 5.14). White managers show "high average" (Stanine of 6.15) levels of Personal Causation (Mean Stanine = 6.15, Rank 1), and average levels of Action Orientation (Mean Stanine = 5.74, Rank 2) and Persistence (Mean Stanine = 5.59, Rank 3). Overall Achievement Motivation (PM) was also average (Mean Stanine = 4.90).

A trend emanating from the scores in Table 8.12 is "high average" to high levels of Personal Causation exist among managers across all racial groups. Persistence and Action Orientation also feature prominently in manager's Achievement Motivation structures. Aspiration Level generally seems to be low among all the managers in the different racial groups.

Male and Female Managers obtained "high average" (6.10) and high (7.08) mean stanines on the Personal Causation sub-factor as depicted in Table 8.17. Both are ranked 1. Aspiration Level stanines are ranked the lowest, i.e., 8 for both groups of managers. The overall Achievement

Motivation (PM) stanine for Female Managers falls in the "high average" range (6.69) while that for Males is lower, falling in the average range (4.97). Female Managers generally obtained higher mean stanines on all the constituent sub-factors and factors of the overall Achievement Motivation (PM) index of 6.69 in relation to the mean stanine of 4.97 for Male Managers.

The general pattern emanating from the analysis of the Achievement Motivation scores is that the Personal Causation subfactor features prominently as a common denominator across all groups and is generally ranked as its most important constituent (Tables 8.4, 8.8, 8.13 and 8.18). Aspiration level has generally been ranked low (7-8) and is an indication managers are generally conservative in their tasks. These trends once again concur with the Personal Values factor of Absolutism/Conformism which emphasise clear direction, rules, and structure as opposed to uncertainty, the possibility of failure, and ambiguity that accompany risk taking which are characteristics of high Aspiration Levels. Low Aspiration levels also concur with the Passive Hierarchy culture which is based on emphasising rules, structure, and rank as opposed to allowing freedom to use one's skills and abilities fully in order to exert control over one's own life events. Taking personal initiative is a characteristic of the Personal Causation sub-factor of the achievement motivation construct.

Results based on the Personal Values Questionnaire show Absolutism/Conformism to be the dominant personal value (Tables 8.4, 8.8, 8.13 and 8.18). Likewise, from the Perceptions of Culture Questionnaire the

Passive Hierarchy culture features prominently amongst most groups of managers as the preferred type of culture. The relationship between these two counterpart factors lends credence to the findings from the correlational analysis that factors on both questionnaires are related.

In an exploratory study, McGough (1992: 154) compared male and female employees achievement motivation levels using the Achievement Motivation Questionnaire (PMV) on a random sample drawn from four companies. Her (1992) results showed consistently higher stanines on all the factors, sub-factors and the Achievement Motivation construct for females, with the exception being stanines on the Aspiration level sub-factor and the Personal Excellence factor, where males scored higher. Since Aspiration level is a constituent of Personal Excellence, it would be expected to influence the stanine on the Personal Excellence factor. McGough's (1992) overall finding that women have higher Achievement Motivation levels is supported by the current study. However, in the current study females were found to have higher stanines on all the dimensions of Achievement Motivation assessed.

McGough's (1992: 157) comparison of Black, Indian and White employees' Achievement Motivation levels showed Indians to be marginally higher than Blacks and Whites whose stanines were identical. This finding does not concur with the present study in which Blacks have been found to have the highest Achievement Motivation levels followed by Indians, Coloureds and lastly, Whites.

To provide some structure to the data presented here (as contained in

Tables 8.1 to 8.3, 8.5 to 8.7, 8.10 to 8.12 and 8.15 to 8.17), the highest and lowest rankings for each group of managers on each of the three instruments may be compared. These data are given in Tables 8.4, 8.8, 8.9, 8.13, 8.14, 8.18 and 8.19. An examination of these data shows most commonalities between four different sets of pairs, namely, the set of rankings for Senior Managers (Table 8.8) is identical to that for White Managers (Table 8.13); Indian Managers (Table 8.13) with Male Managers (Table 8.18); All Respondents (Table 8.4) with Male Managers (Table 8.18); and All Respondents (Table 8.4) with Indian Managers (Table 8.13), indicating the patterns for All Respondents, Male Managers and Indian Managers is identical. Other sets show lower congruence between the rankings on each of the questionnaires. These comparisons provide a crude overall guide and should be used with caution. A limitation is such comparisons could be misleading; for instance, there are no Senior Managers of Colour. Hence, the Senior Managers' set of data represents that of White Senior Managers.

According to Berndt and Miller (1990: 319), research generally shows gender based differences in measures of achievement. Parsons and Goff (1980: 365) note men and women are likely to have different value systems because goals and values are influenced by sex role socialisation. They assert, women tend to be lower on achievement motivation than men and this is reflected in woman's tendencies to occupy lower status occupational positions and to be underpaid in professional careers. Horner (1968) has suggested women are less likely to approach achievement oriented situations because potential success aroused their fear of success motive which in turn created enough

anxiety to impede their tendency to approach achievement situations, and not because of a weakness in their achievement motive. Horner (1974a: 115; 1974b 251-253) has also alluded to a loss of friends, popularity and femininity as reasons for lower achievement motivation amongst women. Griffin-Pierson (1980: 491-492) states much literature on achievement motivation shows women as being less achievement oriented than men mainly because they lack the attribute of competitiveness. This they say is based on a misconception of what competitiveness is. Competitiveness is generally understood to mean performing better than others, but because women value relationships more highly than men one can understand women's reluctance to "beat" others. Piedmont et al (1989: 236-237) also confirm men and women do differ in achievement motivation, not in quantity but in type. Men are more likely to define success in terms of external referents (gaining prestige through accomplishment) while women are more likely to define success by referring to internal standards (Piedmont et al, 1989: 230). Halvari (1990: 529) holds a similar view that males and females define success and failure differently: males use more tangible objective definitions whilst females are more internal and subjective. Northcutt (1991), however, presents a contradictory position by stating hard work, determination, perseverance, career commitment, direction for pursuit and lack of rigid goals are the characteristics of a successful career and managerial women. This suggests in terms of achievement motivation, managerial women are more similar to the traditional male than to the typical female.

Erwee's (1981: 48) finding that both sexes obtained high scores on all



five dimensions of the achievement motivation questionnaire and males having scored higher than females on only two dimensions, namely, Aspiration Level and Personal Causation, has not been supported in the current study. Females scored higher than males on all the dimensions. Thomson (1990) found no significant difference in achievement motivation between male and female school children in the Pretoria and Witwatersrand (Gauteng) area. A significant negative correlation between female achievement motivation and fear of success supports Horner's (1974a, 1974b) thesis that a fear of that success inhibits female achievement motivation.

Mixed and sometimes contradictory results from research show men and women have different thoughts about the consequences of achievement. Women tend to see the loss of affiliative relationships as an undesirable outcome of success whilst men concern themselves with the thought that success sometimes may not be worth the effort (Louw and Edwards, 1993: 462).

Culture based differences in achievement motivation have been reported by McClelland (1961: 107-158). He (1961) notes in America the problem of being achievement oriented seems to interfere with being popular or liked by others. In Mexico the central issue is male dominance where authoritarian bosses do not encourage the need for achievement in their top executives. Indian and Arab cultures are guided by religious doctrine contained in the Bhagavad Gita and Koran respectively. These "seem to oppose achievement, striving or entrepreneurial behavior" (McClelland, 1965: 328). In comparison with these Indian and Arab

cultures the Protestant work ethic encourages prosperity and wealth accumulation which has led to a high need for achievement among Protestants. The need for achievement, he argues, accounts for differences in the prosperity of nations (McClelland, 1965: 328). While McClelland (1965) is not entirely correct about the Koran opposing achievement motivation, as is evident in the analysis of Ali (1992: 508) of the Islamic Work Ethic. McClelland (1965) nevertheless illustrates the position that cultures influence achievement motivation.

Nasser (1984: 106) is also of the opinion there is a significant positive relationship between the incidence of the need for achievement and the economic growth of a nation. Nasser (1984) showed White South Africans to reflect the ideal ratio of the need for achievement to the need for affiliation of 85%: 15% in economically prosperous regions, more closely than Black South Africans, who have a ratio of 3%:97%. These differences in achievement motivation are attributed to Black South Africans, being subjected to group-minded thinking and the extended family system. This group-minded thinking can be related to the Tribalistic personal value proposed by Graves (1970: 144). These differences between achievement oriented people and affiliation types can be considered to reflect individualistic and collectivistic value systems proposed by Hofstede (1980, 1984, 1991). The results of the current study show a different pattern in that Black Managers have the highest levels of Achievement Motivation (PM) followed by Indians, Coloureds and Whites respectively (7.10, 5.14, 5.0 and 4.90).

Luzarus (1969) compared White and Coloured adolescents' levels of

achievement motivation. He found Whites to have scored higher and attributed this difference to inadequate independence training (Nasser et al, 1977). Louw and Louw-Potgieter's (1986: 269-280) cross cultural study of achievement motivation among White, Indian and Coloured university students showed no difference in the way achievement was attained. All responded by noting achievement was due to effort, rather than ability, luck or context. Blacks and Whites, however, attributed achievement to different causes. Whites were least inclined to attribute achievement to external uncontrollable factors. Blacks on the other hand attributed it the most to these factors. This may be understood in terms of Whites being "advantaged" and therefore experiencing some control over their environment while Blacks were a disadvantaged group who subsequently still need ego-defensive, external attributions to maintain a positive self-image. This finding is not supported in the current study in that White Managers obtained lower mean stanines than Black Managers (6.15 and 7.20 respectively, Table 8.12) on the Personal Causation subfactor of Achievement Motivation. Personal Causation refers to trust in one's own abilities and control over life events (Pottas et al, 1980: 4).

Several studies have examined the issue of managerial status based differences in achievement motivation. Wexley and Yukl (1977: 144) note effective managers tend to have a higher than average amount of intelligence, verbal fluency, self assurance, initiative, achievement motivation and ambition for power. Boldy et al (1993: 158) note European managers are characterised by ambition, competitiveness, achievement and goal orientation. Bhargava (1993: 35-40) describes

managers, presumably from an Asian perspective, as motivators, high achievers, high performers and innovators. In the current study White Managers were found to be less Goal Directed than Indian Managers with mean stanines of 4.84 and 5.21 respectively (Table 8.12).

Northcutt (1991) has shown there are significant differences in achievement motivation among people in managerial and non-managerial positions. Managers obtained higher scores than those in non-managerial positions. Valli (1986) reports employees in non-managerial positions lack ambition and competitiveness in comparison with people in managerial posts. Stimpson et al (1993: 66-67) have demonstrated employees in managerial positions obtained higher scores on achievement, innovation and personal control than non-managerial employees.

Stahl (1983: 775) has provided a relevant finding to this study in his research on managerial motivation through his reference to different levels of management, race and gender comparisons. He states: "Those who scored high in managerial motivation had higher managerial performance than others, had a higher managerial promotion rate than others, were more likely to be campus leaders than others and were more likely to be managers than blue collar workers. The opposite was found for low managerial motivation except for managerial performance where there was insufficient data. No differences between the sexes or between the races was found on either the high or low managerial motivation measure in a nation-wide sample of 1417" (Stahl, 1983: 775). These findings have not been supported in the current study. Senior managers were found to have lower levels of Achievement Motivation than

lower categories of managers (Table 8.7), race differences were noted where Black Managers exhibited the highest level of Achievement Motivation (Table 8.12), and gender differences were observed with Female Managers showing higher levels than Males (Table 5.17).

It is evident, research results are mixed on the issue of achievement motivation based on managers' job grades, race and gender.

#### 9.2.4 A SYNTHESIS OF THE DESCRIPTIVE RESULTS RELATING TO THE PERSONAL VALUES QUESTIONNAIRE, PERCEPTIONS OF CULTURE QUESTIONNAIRE AND THE ACHIEVEMENT MOTIVATION QUESTIONNAIRE

Upon comparing the scores indicating the strongest and weakest tendencies based on the three instruments used in the study what becomes evident is a strong congruence between and among sets of results of the different managerial groups.

The White Manager group's highest and lowest scores are similar to those of Senior Managers. This similarity can be expected because White Managers exclusively comprise the Senior managerial group in the organisation. Likewise there is a pattern of strongest and weakest results between the Indian Managers' group and the Male Managers' group, amongst others already described.

The emphasis of the discussion thus far on highest and lowest rankings based on highest and lowest scores tends to detract from the prevalence

of other combinations of evaluations. Differences between other profiles indicates the organisation is not monolithic and straitjacketed. There are individuals within its structure who think differently, have different values, and are driven to achieve by different forces. For instance, Coloured Managers and Black Managers show some comparative differences, as do Female Managers' scores with Male Managers'. Thus, the culture of the organisation is fragmented.

A comparison of the scores obtained on the Personal Values Questionnaire and Perceptions of Culture Questionnaire shows conformity between them. Managers with Absolutistic Personal Values (D-Q level) (conformation, order, security) perceive the organisation as a Passive Hierarchy (D-Q level) bureaucracy with rules and structure. The weakest Personal Value, Egocentricism (C-P level) (individualism, selfishness) relates to the Empire (C-P level) autocracy and power orientation. The strongest contributor to Achievement Motivation is Personal Causation (trust in ones own abilities), the weakest is Aspiration Level (taking challenging tasks and calculated risks). The trend that emerges from this analysis conforms individuals perceive the organisation as a bureaucracy in which the need to take risks is low. Likewise, individualism is suppressed through autocracy which inhibits risk taking behaviour. These relationships suggest a strong congruence among themselves.

With reference to the classification of Personal Values and Perceptions of Culture factors into two groups, i.e., sacrificial and expressive, the results show the dominant Personal Value Absoluticism/Conformism

falls in the sacrificial group. The dominant perception of the culture of the organisation is of a Passive Hierarchy which also belongs to the sacrificial group. The congruence between the Personal Values and Perceptions of Culture of managers suggests a leaning toward group and social concerns. Hence, the values and perceptions of managers reflect collectivist tendencies rather than individualistic ones. This deduction is supported to some extent from low overall stanines on the Achievement Motivation subfactor Aspiration Level (4.41 in Table 8.3 for the All Respondent's group, and 4.46 and 6.20 for White and Black Managers respectively in Table 8.12), which indicate low scorers are less inclined to take risks, are less likely to manage their own businesses and would rather be part of a large organisation. This finding is particularly anomalous for White Managers who are expected to reflect individualist tendencies in relation to Black Managers who would manifest collectivist tendencies. The scores of Black Managers and White Managers in Table 8.10 and 8.11 respectively confirm this anomaly. White and Black Managers obtained scores of 8.75 and 11.00 respectively on the Egocentric personal value, and 17.12 and 22.70 respectively on the Empire perception of culture. Literature in this regard, like the views of Nasser (1984: 106), Human and Hofmeyr (1985: 21-22) and Coldwell and Moerdyk (1981: 75), amongst others, assert Blacks have collectivist and affiliative tendencies while Whites display individualistic characteristics. Their views are, therefore, not supported in the current study for White Managers but, neither, apply to Black Managers.

Results of the current study show relationships between factors on the Personal Values Questionnaire and the Perceptions of Culture Questionnaire based on an intercorrelational analysis using Pearson's product-moment correlation coefficients. These relationships are discussed below in conjunction with relevant research.

Dorfling (1987: 48) obtained Canonical correlation coefficients between the Personal Values Questionnaire and the Perceptions of Culture Questionnaire on the six factors comprising these constructs. The Canonical coefficient is "the maximum correlation possible given the particular sets of data" (Kerlinger, 1986: 562-563). Between the B-O factors Dorfling (1987: 48) reported a direct relationship of  $r = 0.83662$ ,  $p = 0.1205$ . Dorfling (1987: 48) also reported a highly significant ( $p < 0.01$ ) direct relationship between the C-P factors of  $r = 0.8519$ ,  $p = 0.000$ ; between the D-Q factors  $r = 0.7800$ ,  $p = 0.000$ ; between E-R the factors  $r = 0.7678$ ,  $p = 0.0041$ ; between the F-S factors  $r = 0.7677$ ,  $p = 0.0018$ ; and, between the GT factors  $r = 0.7757$ ,  $p = 0.0035$ . Although the coefficient between the B-O factors on both questionnaires is high ( $r = 0.83662$ ;  $p = 0.1205$ ) it is the only relationship that is not significant in terms of the criteria of significance at the  $p < 0.05$  level. Among the lowest coefficients was the one between the E-R factors on both questionnaires.



The findings of the current study depicted in Table 8.20 appear to be similar with regard to the E-R factors in that their relationship is weak and also not significant ( $r = 0.0452$ ;  $p = 0.559$ ).

Dorfling (1987: 48) also performed the Spearman's rank order correlation procedure on his total sample in order to establish the relationships between the two constructs. He (1987) obtained a coefficient of 0.6000 which he states is not significant. He (1987) does not give a p value relating to this coefficient.

9.3.1                      DISCUSSION OF SIGNIFICANT RELATIONSHIPS BETWEEN THE  
FACTORS ON THE PERSONAL VALUES QUESTIONNAIRE AND THE  
PERCEPTIONS OF CULTURE QUESTIONNAIRE

Significant relationships between the factors on the Personal Values Questionnaire and factors on the Perceptions of Culture Questionnaires are examined in turn, beginning with the relationship between the Personal Values factor Tribalistic (B-0) and each one of the Perceptions of Culture factors.

9.3.1.1                    DISCUSSION OF RELATIONSHIPS BETWEEN THE PERSONAL  
VALUES FACTOR TRIBALISTIC (B-0) AND PERCEPTIONS OF  
CULTURE FACTORS

Tribalistic (B-0) personal values refer to "finding safety and security" in a "threatening" and "mysterious" world, "sacrificing self" for the wishes of elders or spirits for the sake of tribal ways, sensing life

forces in animate and inanimate objects and generally being influenced by authority figures (Graves et al, 1982: 2).

The Tribe (B-0) culture is circular in structure with the chief at the centre who makes decisions. The Tribalistic (B-0) value therefore is likely to correlate with the Tribe culture because both are influenced by tradition and the power of a leader, boss or authority figure, and the emphasis on downward communication (Graves et al, 1982: 1). The current study obtained a significant direct relationship between these factors ( $r = 0.1733$ ;  $p = 0.025$ ).

- . The Empire (C-P) culture refers to the survival of the fittest, a power orientation with the head of the organisation making the decisions to drive lower level bosses who in turn "drive the masses", and "communication is downward only" (Graves et al, 1982: 1). Tribalistic (B-0) values would be expected to correlate positively with the Empire (C-P) culture in view of both being directed by authority figures. In the current study the relationship is direct and highly significant ( $r = 0.2259$ ;  $p = 0.003$ ).
- . The Social Network (F-S) culture is characterised by peers being treated as equals and "little concern with status and privilege", working towards mutual benefit, group decision making, frequent communication in all directions and with an "emphasis on consensus, sensitivity to feelings and human needs" (Graves et al, 1982: 1). The statistically significant direct relationship ( $r =$

0.1733;  $p = 0.025$ ) between this culture and the Tribalistic (B-0) personal value may be attributed to people subordinating individual needs to organisational objectives.

- . The Functional Flow (G-T) culture is project centred with its organisational structure "changing according to the task at hand", where the "most competent person makes the decisions" and communication is only effected when needed (Graves et al, 1982: 1). Its inverse correlation ( $r = -0.2656$ ;  $p = 0.001$ ) with the Tribalistic (B-0) personal value may be attributed to its changeable and adaptable nature as opposed to Tribalism which is steeped in rigid conformity and obedience to the power of the boss.

#### 9.3.1.2 DISCUSSION OF RELATIONSHIPS BETWEEN THE PERSONAL VALUES FACTOR EGOCENTRIC (C-P) AND THE PERCEPTIONS OF CULTURE FACTORS

Egocentric (C-P) personal values are marked by power and action. Individuals "wield power", take risks in a hostile world, tend to be "individualistic", "selfish", "unscrupulous" and "dishonest" and see life as "a jungle where the strongest survive" (Myers and Myers, 1974: 3). Expression of self is impulsive and resisting power exercised by others is typical of egocentrics. They think in an uninhibited way and are free of guilt, but shame and "saving face" are important (Graves et al, 1982: 2).

- . The Tribe (B-0) culture is characterised by a circular structure with a chief at the centre making all the decisions and one in which "roles are determined by kinship, age and sex" (Graves et al, 1982: 1). The highly significant direct correlation between the Egocentric (C-P) personal value and the Tribe (B-0) culture ( $r = 0.2066$ ;  $p = 0.007$ ) may lie in both reflecting power as being concentrated in the hands of certain individuals only and whose decisions and actions influence others.
- . The Empire (C-P) culture is described as one in which the strongest survive, "the most powerful person makes the decisions", communication is downward only, and power determines relationships (Graves et al, 1982: 1). The highly significant direct relationship with the Egocentric (C-P) personal value ( $r = 0.2626$ ;  $p = 0.001$ ) may be explained by both presenting the notion power is concentrated in the hands of the strongest, and both being action oriented.

#### 9.3.1.3 DISCUSSION OF RELATIONSHIPS BETWEEN THE PERSONAL VALUES FACTOR ABSOLUTISTIC/CONFORMIST (D-Q) AND THE PERCEPTIONS OF CULTURE FACTORS

Absolutistic/Conformist personal values focus on the search for "human existence which gives lasting order, security, and everlasting peace" (Graves et al, 1982: 2). It involves sacrificing the self now to receive reward later. Individuals seek to live in ways prescribed by higher authority in order to maintain stability and order. "Absolutists

assume a right/wrong position on everything and defend the 'truth', consider other people and can sense guilt, as well as duty, discipline and honour" (Graves et al, 1982: 2). Their thinking is systematic, logical, consistent and rational. Absolutists have a low tolerance for ambiguity and for people whose values differ from their own. They are motivated by "a cause, a philosophy, or religion" (Myers and Myers, 1974: 9).

. The Empire (C-P) culture is power oriented, where the most powerful person makes the decisions and the strongest survive. Senior managers direct managers under them who in turn "drive" their subordinates, i.e., the masses. There is downward communication only and the strength of individuals determines relationships (Graves et al, 1982: 1). Its inverse relationship with Absolutistic (D-Q) personal values ( $r = -0.1858$ ;  $p = 0.016$ ) is tentatively speculated to be due to the Empire (C-P) culture's authoritarian and individualist premise whilst Absolutistic/Conformist (D-Q) personal values focus on salvation and consideration of others.

. The Passive Hierarchy (D-Q) culture is based on "rigid rules for structure and rank" with people staying "in their 'rightful' places", people with "appropriate position power making decisions" and "communication being downward and horizontal across classes" (Graves et al, 1982: 1). Its highly significant direct correlation ( $r = 0.2676$ ;  $p = 0.000$ ) with Absolutistic/Conformist (D-Q) personal values may be attributed to their emphasis on

rules, order, structure, well defined policies, and roles.

#### 9.3.1.4 DISCUSSION OF RELATIONSHIPS BETWEEN THE PERSONAL VALUES FACTOR MATERIALISTIC/MANIPULATIVE (E-R) AND THE PERCEPTIONS OF CULTURE FACTORS

No relationships of significance were identified between the Materialistic/Manipulative personal value and the Perceptions of Culture factors.

#### 9.3.1.5 DISCUSSION OF RELATIONSHIPS BETWEEN THE PERSONAL VALUES FACTOR PERSONALISTIC/SOCIOCENTRIC (F-S) AND THE PERCEPTIONS OF CULTURE FACTORS

The Personalistic/Sociocentric (F-S) value is characterised by "living in harmony with others", "sacrificing the self now in order for all to benefit now" and goals relating to all members of one's group, not just the individual. The emphasis is on "humanitarian and egalitarian goals through consensus building and group effort. The future has priority over the present or the past and 'truth' varies according to place, time, and the situation at hand" (Graves et al, 1982: 2). Personalists/Sociocentrics (F-S) have "high affiliation needs, dislike violence, materialism and manipulation" and for them "getting along is more important than getting ahead" (Myers and Flowers, 1974: 10).

The Social Network (F-S) culture is based on an "organisation of equals for mutual benefit, little concern for status and

privilege, people making decisions as a group, frequent communication in all directions, and emphasis on consensus, sensitivity to feelings, and human needs" (Graves et al, 1982: 1). The direct relationship between the Personalistic/Sociocentric (F-S) value and the Social Network (F-S) culture ( $r = 0.1659$ ;  $p = 0.031$ ) may be attributed to their concern for people as groups, their emphasis on interaction more than on getting ahead and on egalitarian goals.

#### 9.3.1.6 DISCUSSION OF RELATIONSHIPS BETWEEN THE PERSONAL VALUES FACTOR SYSTEMIC/EXISTENTIAL (G-T) AND THE PERCEPTIONS OF CULTURE FACTORS

The Systemic/Existential (G-T) personal value is described as a reunification with nature and an "expression of the self for what the self desires but not at the expense of others" so that all life may profit (Graves et al, 1982: 2). People holding systemic values show concern for freedom and autonomy in a changing world. Authority is centred within the individual in terms of ability to act in a particular situation and is not based on age, status, position, gender, or kinship. "They show a high tolerance for ambiguity and for people with differing values" and are "goal oriented but within a broader sphere and longer time perspective" (Myers and Myers, 1974: 7).

. The Passive Hierarchy (D-Q) culture is characterised by rigid rules for structure and rank, people with appropriate position power making the decisions and communication downward and

horizontal across classes, with people staying in their rightful places (Graves et al, 1982: 1). Its significant inverse relationship ( $r = -0.1539$ ;  $p = 0.046$ ) with the Systemic/Existential (G-T) personal value may be attributed to the different ways in which their authority relationships are structured. Systemic/Existential (G-T) values centre authority within the individual based on ability, the Passive Hierarchy (D-Q) bases it on structure and rank.

- . The Active Hierarchy (E-R) culture is characterised by bureaucracy and status. The person with the delegated authority makes the decisions. "Communication is down, up and across and power is related to prestige and position within the structure" (Graves et al, 1982: 1). The highly significant direct correlation ( $r = 0.2177$ ;  $p = 0.004$ ) with Systemic/Existential (G-T) personal values may be attributed to their more open communication patterns, and to some extent, ability based authority structures.

- . The Functional Flow (G-T) culture is based on the establishment of structures according to the task at hand, "is project-centred with changing 'functional leadership'", the most competent person makes the decisions, "communication only as needed" and adopting a variable organisational culture (B- 0 through F-S) depending on the situation at hand (Graves et al, 1982: 1). Its direct correlation with the Systemic/Existential (G-T) value ( $r = 0.2136$ ;  $p = 0.005$ ) may be attributed to similarities in the way they adapt to changing circumstances in that the Systemic/Existential (G-T)



value shows a high tolerance for ambiguity, and the variable nature of the Functional Flow (G-T) culture's ability to adapt to changing circumstances. Similarities in leadership patterns also exist in that the most competent make the decisions.

The relationships emerging from the discussion of intercorrelations based on the factors of the Personal Values and Perceptions of Culture Questionnaire in Table 8.20 show highly significant ( $p > 0.01$ ) direct correlations between the Egocentric (C-P) Personal Value and Empire (C-P) culture ( $r = 0.2626$ ,  $p = 0.001$ ); the Absolutistic/Conformist (D-Q) Personal Value and Passive Hierarchy (D-Q) culture ( $r = 0.2676$ ,  $p = 0.000$ ); and the Systemic/Existential (G-T) Personal Value and the Functional Flow (G-T) culture ( $r = 0.2136$ ,  $p = 0.005$ ). Significant ( $p > 0.05$ ) direct correlations exist between the Tribalistic (B-O) Personal Value and the Tribe (B-O) culture ( $R = 0.1733$ ,  $p = 0.025$ ) and between the Personalistic/Sociocentric (F-S) Personal Value and the Social Network (F-S) culture ( $r = 0.1659$ ,  $p = 0.031$ ). There is a weak insignificant relationship between the Materialistic/Manipulative (E-R) Personal Value and the Active Hierarchy (E-R) culture ( $r = 0.0452$ ,  $p = 0.559$ ). With the exception of the latter relationship (which is direct, negligible but not significant) all other factors correlate directly with their counterpart factors indicating they may be measuring the same dimensions.

Graves' (1970: 143) and Graves et al's (1982: 2) proposition that values in the open system theory of adult biopsychosocial development are classified into sacrificial and expressive groups is supported by these

intercorrelations. To reiterate, the sacrificial personal values are Tribalistic (B-O), Absolutistic/Conformist (D-Q) and Personalistic/Sociocentric (F-S). The expressive personal values are Egocentric (C-P), Materialistic/ Manipulative (E-R) and Systemic/Existential (G-T). The direct correlations on these factors between the Personal Values Questionnaire and the Perceptions of Culture Questionnaire suggests these groupings of values (sacrificial and expressive) prevail on both questionnaires. This analysis also supports the construct validity analysis of both questionnaires presented in Tables 7.2 and 7.3 respectively.

Other correlations in Table 8.20 that lend credibility to the theory there are grouping of values into expressive and sacrificial categories are the highly significant inverse relationship between the sacrificial Personal Value Tribalistic (B-O) with the expressive Functional Flow (G-T) culture factor ( $r = 0.2656$ ,  $p = 0.001$ ), and the highly significant direct relationships between the expressive Systemic/Existential (G-T) Personal Value and the expressive Active Hierarchy Culture factor ( $r = 0.2177$ ,  $p = 0.004$ ). Significant correlations that also serve to confirm the presence of sacrificial and expressive values are the inverse relationship between the expressive Systemic/Existential (G-T) Personal Value factor and the sacrificial Passive Hierarchy (D-Q) culture factor ( $r = -0.1539$ ,  $p = 0.046$ ), and the inverse relationship between the sacrificial Absolutistic/Conformist (D-Q) Personal Value and the expressive Empire (C-P) culture factor ( $r = -0.1858$ ,  $p = 0.016$ ).

The Materialistic/Manipulative (E-R) Personal Values factor does not

correlate significantly in any direction with any of the Perceptions of Culture factors. This may be attributed to a weakness in the design of the Personal Values and of the Perceptions of Culture Questionnaires.

#### 9.4 DISCUSSION OF RESULTS FROM HYPOTHESIS TESTS

Results from the hypothesis tests are discussed sequentially by examining the relationships between Job Grades, Race, Gender, Age, Level of Education, and Length of Service, and the Personal Values, Perceptions of Culture and Achievement Motivation levels respectively of managers in the organisation. Six sets of hypotheses are presented, three per variable. The first set of hypotheses examine the relationship between Job Grade (Managerial Level) and the Personal Values, Perceptions of Culture and Achievement Motivation.

##### 9.4.1 THE RELATIONSHIP BETWEEN JOB GRADE (MANAGERIAL LEVEL) AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

Hypotheses 1, 2 and 3 examine the relationships between Job Grade and Personal Values, Job Grade and Perceptions of Culture, and Job Grade and Achievement Motivation respectively.

###### 9.4.1.1 HYPOTHESIS 1

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist,

Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among the different managerial levels (Lower, Middle and Senior), i.e., by job grade.

Findings indicate there is a significant difference in the emphasis managers in the different job grades place on Tribalistic, Egocentric and Systemic/Existential values; this suggests managers in different job grades place varying emphasis on these factors.

These differences in values may be directly attributed to motives. Parsons and Goff (1980: 365) argue values and motives are very similar. Based on Smith (1969) they state a value may also be a motive. When people's values influence their choices they do so by virtue of a motivational force (Parsons and Goff 1980: 365).

The differences noted in Tribalistic, Egocentric and Systemic/Existential personal values in the current study may be attributed to managerial styles. The higher mean scores (Table 8.5) of Senior Managers on the Systemic/Existential factor (Mean = 25.56) in relation to Lower and Middle Managers (Mean = 15.10 and Mean = 19.94) suggests Senior Managers tend to operate more by providing guidelines only and involving subordinates in problem solving in relation to the other levels of managers (Flowers and Hughes, 1978: 57). The higher mean scores of Lower Managers on Tribalistic values (14.40) in relation to Middle (8.80) and Senior Managers (7.22) indicates they manage by expecting "blind loyalty" and following tradition (Myers and Flowers, 1974: 16). Differences in Egocentric values may be explained by Lower

Managers placing a higher emphasis on such values in relation to Middle and Senior Managers (Mean of 10.38 compared with 8.55 and 5.76 respectively). They tend to be more authoritarian and promote rugged individualism, often outside the constraints imposed by society (Myers and Flowers, 1974: 10).

Flowers and Hughes (1973: 57) have found Tribalistic and Egocentric values to be located primarily in the low-skill manufacturing function, and Materialistic/Manipulative and Systemic/Existential employees to be located in management, research or professional positions. These findings are not borne out by the data of the current study. Neither Lower, Middle nor Senior Managers are located at the Tribalistic and Egocentric levels nor are they located at the Systemic/Existential level. They are mainly located at the Absolutistic/Conformist level and secondly at the Materialistic/Manipulative levels (Table 8.5). Why Lower, Middle and Senior Managers see Tribalistic, Egocentric and Systemic/Existential values differently is not clear but can be attributed to differences in their motives. In this regard, Flowers and Hughes (1973: 57) state managers tend to adopt policies and theories of human motivation that appeal to their own individual value systems, under the assumption all employees have similar values. Senior Managers are more likely to be functioning at the higher level of needs in terms of Maslow's Hierarchy and being driven by conceptualising new strategies whilst Lower Managers are being driven by the need to sustain productivity.

There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among the different managerial levels (Lower, Middle, and Senior).

Findings show there is a significant difference in the way managers in the different job grades perceive the Active Hierarchy and Functional Flow cultures.

A examination of mean scores in Table 8.6 shows Senior Managers as being highest on both the Functional Flow and Active Hierarchy cultures. This suggests they see the culture of the organisation as comprising systemic and goal oriented structures respectively more than do Lower and Middle Managers.

The Active Hierarchy Culture promotes an economic, competitive and goal oriented structure with communication up, down and across the organisation. The Functional Flow culture promotes project centred leadership with the most competent person making the decision (Beck and Linscott, 1994: 109). The reason managers in the organisation from different job grades see these culture types differently may be ascribed to the way they perceive their subordinates. When subordinates are seen as a constant and human variably prevailing only at the managerial level, the constant can be controlled through entrepreneurial intervention. Senior Managers deal with many more types of employee

groups and situations in relation to lower level managers and are therefore likely to perceive employees from different perspectives (based on Blake, Mouton, Barnes and Greiner, 1964: 136; and Graves, 1966: 125). Lower Managers are more inclined toward Tribalistic, Empire (autocratic) and Passive Hierarchy (bureaucratic) cultures as is evident from their higher scores on these culture types (Table 8.6). This is probably due to their need to get the job done by using power in different ways.

Morgan et al (1983: 9-10) offer another view for differences in perceptions of culture by stating managerial style may be shaped to evoke paternalistic loyalty from employees, or to create an aggressive, competitive organisational atmosphere. These culture types are created from the way symbols in the organisation are perceived. Morgan et al's (1983) view that cultures are shaped by perceptions of symbols seems to be plausible in that managers at the different job grade levels would have unique values and these in turn would influence their perceptions of the culture of the organisation. (The result of Hypothesis 1 shows different levels of managers have different value systems.)

#### 9.4.1.3 HYPOTHESIS 3

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among the different managerial levels (Lower, Middle and Senior).

The results show there is a significant difference among managers in the different job grades and their levels of achievement motivation on the Persistence, Awareness of Time, Aspiration Level, Goal Directedness, and Achievement Motivation factors.

Table 8.7 shows Lower Managers obtained a higher stanine (6.34) than Middle (5.36) and Senior Managers (3.56) on the Persistence subfactor, and also higher stanines (5.57, 4.77 and 3.89 respectively) on the Awareness of Time sub-factor. Both these are components of the Goal Directedness factor and would therefore influence scores on this factor (Lower, Middle and Senior Managers scores are 5.53, 4.71 and 3.44 respectively). Differences in the Personal Causation factor may be accounted for by the higher stanine for Lower Managers (6.31) in relation to stanines for Middle (6.08) and Senior (5.44) Managers.

Lower Managers are likely to have displayed higher Goal Directedness because they may be intent on achieving goals and persevering despite adversity whilst Senior Managers (the lowest scorers) have already done so. To achieve their goals Lower Managers have to place more trust in their own abilities (Personal Causation).

Differences in the overall Achievement Motivation factor may be attributed to the higher mean stanines of 5.30 for Lower Managers and 5.02 for Middle Managers in relation to the lower score of 3.67 for Senior Managers (Table 8.7). Since the overall Achievement Motivation score is derived from the scores on its component sub-factors, Persistence and Awareness of Time, both of which contribute to the Goal



Directedness factor score, and to the differences in scores on the Aspiration Level subfactor, variations in their scores are likely to have influenced overall Achievement Motivation.

Research by Boshoff, Coetzee and Pottas (1989) on achievement motivation among managers in a publishing organisation found differences between junior and senior managers' scores on the Personal Excellence factor and on the overall Achievement Motivation scores. In both instances senior managers scored higher. The results of the current study differ from those of Boshoff et al (1989) not only in terms of significant differences having been identified among managers by job grade on different factors but also in terms of Lower Managers having obtained higher scores than Senior Managers on all the Achievement Motivation factors and subfactors.

These differences may be attributed to differences in the racial composition in the samples in both studies. The current study also has a third category, that of Middle Managers.

#### **9.4.2 THE RELATIONSHIP BETWEEN RACE AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION**

The second set of hypotheses, i.e., Hypotheses 4, 5 and 6 examine the relationship between Race and Personal Values, Race and Perceptions of Culture, and Race and Achievement Motivation respectively.

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric and Systemic/Existential) among managers of the respective race groups (Blacks, Coloureds, Indians and Whites).

The results show there is a significant difference among managers of different races on the Tribalistic, Egocentric, and Systemic/Existential Personal Values.

Table 8.10 shows differences in Personal Values on the Tribalistic factor may be due to the higher mean for Black Managers (Mean = 16.50) in relation to Coloured (Mean = 15.36), Indian (Mean = 13.98) and White (Mean = 9.94) Managers. These focus on loyalty to chiefs. Differences on the Egocentric Personal Value may be attributed to the high score of Indian Managers (Mean = 11.63) in relation to lower mean scores of 11.00 for Black, 8.75 for White and 6.53 for Coloured Managers. These values focus on individualism and self expression at the expense of others. Differences in Systemic/Existential values may be attributed to high scores for Black (Mean = 19.40) and White (Mean = 19.02) Managers in relation to Coloured (Mean = 15.67) and Indian (Mean = 14.30) Managers. These focus on self-expression.

These scores suggest while Black Managers hold Tribalistic values with loyalty to chiefs or heads, they value self-expression highly within

these limitations. It may be speculated the need for self-expression may be a reaction for self-assertion and the search for a new identity in light of transformation in the workplace following the new political dispensation in South Africa.

According to Beck and Linscott (1991: 29) classification of people into "categories such as race are incidental and irrelevant", based on Gravesian (1970) theory. This conjecture is not supported by the current results as racial differences are evident.

While Blacks have been considered to be tribalistic in nature and attempts made by the previous government in South Africa to sustain the "Bantu" at this tribalistic level of psychological existence, processes of self-awareness, understanding and dissatisfaction are deemed to have influenced change from this situation. However, if there was development to the next level of existence, i.e., to egocentrism, serious problems of control for the government would arise (Myers and Hughes, 1974: 15). A comparison of the rank orders in Table 8.10 shows both Tribalistic and Egocentric values are held in lowest esteem (Ranked 5 and 6 respectively) by managers of all races, as are Systemic/Existential values (Ranked 4) by managers of different races.

Differences between the Personal Values of managers of different races is consistent with the literature on studies of cultural and racial variance. Puneta, Giles and Young (1987: 229) showed disparities in values between Indians living in Britain and indigenous British people. The former group valued loyalty, family, affiliation and tradition which

are collectivist values as opposed to the British who emphasised individualistic values. This pattern is consistent with that reported by Hofstede (1980, 1991) Trompenaars (1993) and Haire et al (1966) who have demonstrated cultural background influences values. The research of Hofstede (1980, 1991) is most influential which identifies nations as being collectivist or individualistic, high or low in their ability to take risks (uncertainty avoidance), high or low on hierarchic inequality (power distance), and either high or low on their emphasis on masculine behaviour. Cultures high or low in long and short term orientation have also been identified (Confucian Dynamism).

The Systemic/Existential values relate to a high tolerance for ambiguity. Black and White Managers show a higher tolerance (mean scores 19.40 and 19.02 respectively) in this direction than do Indians and Coloureds, suggesting the former are more likely to take risks than Indian (14.30) and Coloured (15.67) Managers (Table 8.10). Egocentricism relates to rugged individualism, selfishness, thoughtfulness, being unscrupulous and dishonest (Myers and Flowers, 1974: 10; Myers or Myers: 1974: 9). Indian and Black Managers scored highly (mean scores 11.63 and 11.00 respectively) in relation to Whites and Coloureds (Means of 8.75 and 6.53 respectively), indicating the former two to be more individualistically inclined. This finding appears to be consistent with De Bruyn (1985: 39-41), who states financial independence, individual expression and less authoritarian relationships in the pursuance of one's aspirations are superseding the traditional conservative position. The low score for White Managers appears anomalous because the White western culture with its strong

European tradition engenders individualistic values.

Hofstede's (1980, 1991) uncertainty avoidance dimension shows differences among cultures in their willingness to deal with ambiguity and to take risks. Black Managers emerged as the highest scorers on the Systemic/Existential value (which focuses on a tolerance for ambiguity) with a mean score of 19.40, followed closely by White Managers (Mean = 19.02). Coloured and Indian Managers show a low tolerance for ambiguity with mean scores of 15.67 and 14.30 respectively in relation to their Black and White peers. Harilall (1991) alludes to conservatism (low risk taking) amongst Indian businessmen, saying they historically emphasised astuteness, thrift, industry and caste and clan ties.

#### 9.4.2.2 HYPOTHESIS 5

There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers of the respective race groups (Blacks, Coloureds, Indians and Whites).

The findings indicate there is a significant difference in the way managers of the different races perceive the Functional Flow culture.

The differences among White, Indian, Black and Coloured Managers' perceptions of the Functional Flow culture may be attributed to differences in the respective mean scores of 31.36, 27.02, 23.90 and 23.60 obtained from their evaluations of the culture of the organisation

(Table 8.11). White Managers perceive the organisation mostly as a systemic competency based structure whilst Coloured and Black Managers see it least as inclined in that direction. Instead, they perceive it as a Passive Hierarchy, i.e., as a bureaucracy. The differences in perceptions between White Managers and Coloured and Black Managers may be attributed to the fact that only White Managers occupy Senior Managerial positions. Because White Managers occupy senior positions and senior managerial positions are characterised by loosely defined parameters, they are more likely to function in ways that allow for conceptualising and the realisation of potential. Black and Coloured Managers, who occupy only Lower and Middle managerial positions would be more inclined to function in ways that require more structure, by virtue of their level of development. Black and Coloured managers would, therefore, be less likely to perceive the organisation as a Functional Flow chart.

According to Graves et al (1982: 1), the Functional Flow culture is task and project centred with the ability to adapt to any of the culture types, B-0 (Tribe) through F-S (Social Network). Managers from different cultural backgrounds see the Functional Flow culture in dissimilar ways because of "their fundamentally different cultures paradigms", which impact on the way they interact with the organisation in terms of efficiency and effectiveness (Coldwell and Moerdyk, 1981: 70). In this regard, Charoux (1986: 6) expresses the opinion that differences in cultural values between Blacks and White Managers influences the managerial performance. Since White Managers see the organisation mostly as a Functional Flow culture in relation to the

other Managers (Table 8.11). it appears they see the organisation as a systemic structure, as one that is flexible and which focuses on longer term goals. Apart from the significant difference in the way managers of different races perceive the Functional Flow culture, Table 8.11 shows Coloured, Indian and White Managers, like the "All Respondents" group, consider the organisation least as an Empire culture, the exception being Black Managers who perceive it least as a Social Network. This suggests Coloured, Indian and White Managers, like the "All Respondents" group perceive the organisation least as an autocracy. While White Managers consider it to be an integrated competency-based network in which methods are adapted to its people and to the functions at hand, Blacks do not. However, Blacks, Coloured and Indian Managers consider the organisation to be bureaucratic, structured in the form of a hierarchy with categories to maintain order, set uniform standards and to reward performance equitably.

These differences in perception of the culture of the organisation may be attributed to differences in socialisation into the culture of the organisation or to the levels to which they belong. Charoux (1986) has identified obstacles Black Managers face during entry and socialisation into organisations to be different to those of their White counterparts and these would influence their perception of the culture of the organisation. Furthermore, Black Managers fall largely within the Lower and Middle Management levels of the structure, comprising only 5.9% of the total number of managers in the organisation. Considering they do not fall in the Senior Level, it is unlikely they would have exposure to the kind of thinking prevailing at this managerial level. Senior

Management is predominantly White.

Differences in perceptions may also be based on variances in work related values. Komin (1990) has expressed the need for less-Western orientated measuring instruments in her research on culture and work related values in Thai organisations. She (1970) has proposed the incorporation of items that focus more on Asian collectivist values, like being caring, grateful, interdependence, brotherhood and social relations, in order to achieve a comparison with the American emphasis on professionalism and self-assertion. This suggestion means researchers should develop measures to assess nuances in the cultural contexts within which they conduct their studies.

9.4.2.3                      HYPOTHESIS 6

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers of the respective race groups (Blacks, Coloureds, Indians, and Whites).

The findings indicate there are significant differences among managers of differing racial backgrounds on the achievement motivation factors Awareness of Time, Aspiration Level, Goal Directedness and Personal Excellence.

Table 8.12 shows the differences among managers based on race on the



Awareness of Time subfactor may be attributed to the comparatively high mean score for Black Managers (6.90) in relation to Coloured, Indian and White Managers' mean scores (5.73, 5.35 and 4.84 respectively). The same applies to Aspiration Level, with a mean of 6.20 for Black Managers in relation to 3.73, 4.12 and 4.46 for Coloured, Indian and White Managers respectively. The high mean score of 6.50 on the Goal Directedness factor for Black Managers in relation to 5.60 for Coloured, 5.21 for Indian and 4.84 for White Managers would explain this difference. Likewise, the high mean score of 6.90 for Black Managers compared to 4.27 for Coloured, 4.86 for Indian and 4.90 for White Managers could be a reason for the significant difference on the Personal Causation factor.

Awareness of Time is a sub-factor of the Goal Directedness factor and Aspiration Level is a subfactor of the Personal Excellence factor of overall Achievement Motivation. Seeing there are significant differences in these sub-factors they are likely to have influenced the mean scores of the factors to which they belong. Goal Directed individuals are industrious, persevering and aware of time. Personal Excellence refers to using one's skills to achieve success and taking calculated risks (Pottas et al, 1980: 3).

Charoux (1985) has expressed some reservations about the exact nature of the two factors which constitute Achievement Motivation when he correlated the Achievement Motivation Questionnaire with criteria identifying Black leadership potential. These factors are Goal Directedness and Personal Excellence. A constituent subfactor of each

of these is Awareness of Time and Aspiration Level respectively. Since Awareness of Time and Aspiration level are constituents of the Goal Directedness and Personal Excellence, they will no doubt exert some influence over their scores. The present study shows significant differences in the way managers of different races have scored on these factors and sub-factors, thereby confirming to some extent Charoux's concern about the validity of the Goal Directedness and Personal Excellence factors as measures of Achievement Motivation among Blacks. This is particularly so because a comparative examination of mean stanines (Table 8.12) of managers differentiated by race shows substantially higher values for Black managers on every factor and sub-factor of the instrument.

A paradox in the findings of the present study is the statement of Charoux (1987: 72) on Black advancement. He notes potential Black managers should be trained through special advancement programmes not because they are inherently inferior, have a "genetic" low need for achievement, or come from another culture, but because the society in which they grow up deprives them of an adequate education and conditions them into believing they are socially inferior to Whites (Charoux, 1987: 72). The current study shows the highest achievers to be Black Managers, they are not the lowest.

McClelland (1961: 102-105) has shown a dissimilarity in achievement motivation among cultural groups based on their child rearing practices. He reports certain cultures, i.e., those subscribing to the Protestant work ethic, to be more entrepreneurially oriented, which implies a

higher need for achievement among its peoples. Those subscribing to Catholicism were less achievement oriented. Tayeb (1996: 59) argues people in individualistic oriented societies, largely the western nations including Great Britain, the United States, Canada, Australia, Denmark and Sweden, among others, referred to in McClelland's (1961) research, are not the only ones with high achievement needs, considering the advances in collectivistic societies over the past few decades. The economic development in countries like Japan, Taiwan, Singapore and Malaysia bears testimony to achievement motivation among cultures other than Protestant. Tayeb (1996) also notes achievement motivation among collectivist societies is centred around doing well not only for themselves but for their families as well.

Nasser's (1984: 106) research shows economically prosperous nations have a higher proportion of people being achievement rather than affiliation oriented. In line with economically prosperous cultures, White South Africans reflect the ratio of 85% being leaders and achievement oriented and 15% being affiliation oriented and followers. Black South Africans, however, reflect an inverted ratio of 97% to 3%, representing the needs for affiliation and achievement respectively. Charoux (1985: 25) attributes this finding to "... group minded tendency" which is a characteristic of collectivistic societies.

These studies show research results depicting differences in achievement motivation among people of different cultures cannot be taken at face value, but have to be examined on the basis of the underlying dynamics of these societies.

#### 9.4.3

### THE RELATIONSHIP BETWEEN GENDER AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

The third set of hypotheses, i.e., Hypotheses 7, 8 and 9 examine the relationship between Gender and Personal Values, Gender and Perceptions of Culture, and Gender and Achievement Motivation respectively.

#### 9.4.3.1

#### HYPOTHESIS 7

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/sociocentric, and Systemic/Existential) between Male and Female Managers.

The findings show there are no significant differences in personal values between Male and Female Managers.

These findings are consistent with the modern approach to values differences between males and females but inconsistent with traditional views. According to the traditional approach, differences between males and females exist in the way they form their identities. Erikson (1968) says males develop their identity prior to intimacy whilst females do this simultaneously. Kunen, Tang and Ducey (1991) report females emphasise connectedness while males emphasise separateness in the formation of their identities. Bankart, Bankart and Franklin (1987: 250) differentiate female and male identity on the basis of "relations with others" and "separation and individualism" respectively. Rokeach

(1973) found differences between males and females on his values scale of instrumental and terminal values. Men valued ambition, social recognition and an exciting life, while females preferred happiness, inner harmony and world peace. Vondracek, Shimizu, Schulenberg, Hostetler and Sakayangi (1990) compared the work values of American and Japanese males and females. Japanese males were found to be higher on the stereotypical male work values of power and independence in relation to Japanese females. American males and females showed no differences. Differences between the Japanese males and females may be attributed to their cultural tradition of male supremacy based on feudal and Confucian concepts. Similarities between American males and females may be due to American women having a greater interest in careers dominated by males. From a synthesis of the research on male and female work values differences, Vondracek et al (1990: 284) note "... socio-economic and cultural changes have guided [American] women to increasingly endorse traditional male values while simultaneously adhering to more traditional female concerns".

Numerous studies support the modern approach stating there are no differences between male and female personal values. Kunen, Tang and Ducey (1991: 160) state their study on sex and age differences in adolescents' value judgements of historically important events shows very few differences in value judgements between males and females while age was a better predictor. These findings differ from Bankart et al (1987) who state males and females form their identities in different ways. Fiorentine (1988: 143-148) found an increase in the value women placed on status-attainment goals between 1969 and 1984. Citing Regan

and Roland's (1982) research, Maslovaty and Dor-Shav (1990) state there has been a doubling between 1970 and 1980 in the number of women who placed a high value on career attainment. They (1990) report an amalgamation, not masculination of the female value system, since there was no accompanying decrease in the value placed on domestic-nuturant goals. This narrowing of the differences in value systems between males and females is due to males not having increased significantly in their value placed on status-attainment goals, while womens' values had changed. The results of this study also showed women have a greater aspiration to attain post graduate degrees and higher-status professional and executive occupations than men. Williams (1970) has shown changes in core values among individuals towards equality, which includes female careerism and a blurring of sex roles.

In view of females' values incorporation of traditional male values within their own value system, and no changes in males' values, male and female values have become more similar. Thus, the modern approach appears to provide a reasonable explanation for there being no differences between Male and Female Managers on any of the Personal Values factors.

#### 9.4.3.2 HYPOTHESIS 8

There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) between Male and Female Managers.

The findings indicate there are no significant differences in the Perceptions of Culture factors between Male and Female Managers.

The discussion offered for the similarities in Personal Values between Male and Female Managers under Hypothesis 7 would apply here as well to explain similarities in the Perceptions of Culture of the organisation.

However, a factor that should not be overlooked in examining the similarities and/or differences between the genders is the under-representation of women managers in the organisation. Since they constitute only 7.7% of the total number of respondents, the impact of their dissimilarity may be diluted in the final analysis.

#### 9.4.3.3 HYPOTHESIS 9

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) between Male and Female Managers.

The findings indicate there are significant differences between Male and Female Managers on the Achievement Motivation factors of Aspiration Level, Goal Directedness, Personal Excellence, and overall Achievement Motivation.

Differences between Male and Female Managers' Aspiration Levels, Goal

Directedness, Personal Excellence and overall Achievement Motivation may be explained by examining the mean score obtained by them on each of these factors and subfactors. Female Managers obtained a higher mean stanine (5.38) than Male Managers (4.33) on the Aspiration Level subfactor. On the Goal Directedness factor Female and Male Managers mean stanines were 6.62 and 4.97 respectively. On the Personal Excellence factor mean stanines were 6.23 for Female Managers and 4.85 for males. Overall Achievement Motivation mean stanines were 6.69 and 4.97 for Female and Male Managers respectively. In each of these instances Female Managers' scores are higher.

Considering Aspiration level is a sub-factor of Personal Excellence and Personal Excellence is a factor of the Achievement Motivation construct, differences in the Aspiration level between the genders would influence overall Achievement Motivation. Likewise differences in mean scores on the Goal Directedness factor would influence the overall Achievement Motivation index.

With reference to composite indices of achievement motivation, Berndt and Miller (1990) reported differences in achievement motivation between males and females amongst high school students. Riana and Vats (1990) and Heaven (1990) also found differences between the genders among college students and high school students respectively in achievement motivation. Scores in all cases were lower for females than males. These studies are supportive of the traditional approach towards understanding differences between the sexes.



According to Piedmont, DiPlacido and Keller (1989) men and women only differ in terms of kind of Achievement Motivation, there is no distinction between them in the amount. Thomson (1990) also found no significant difference between males and females in achievement motivation among high school children. Erwee (1981) found no differences between males and females on all five dimensions of the Achievement Motivation Questionnaire. These studies which are in line with the modern view pose a challenge to the stereotype that males are more achievement oriented than females.

An anomalous finding of the current study in relation to those referred to is Female Managers' scores are higher than males on the five subfactors and hence on the two factors and the overall construct, although all scores are not significantly different (Table 8.17). This finding lends credence to the views of Fiorentine (1988), and Maslovaty and Dor-Shav (1990) who reported an increasing tendency among females towards higher status attainment. Thus, results of the current study are consistent with the modern view rather than the traditional.

#### 9.4.4 THE RELATIONSHIP BETWEEN THE BIOGRAPHICAL VARIABLE AGE AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

The fourth set of hypotheses, i.e., Hypotheses 10, 11 and 12, examines the relationships between Age and Personal Values, Age and Perceptions of Culture, and Age and Achievement Motivation respectively.

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential among managers differing in Age.

The findings show there is a significant difference in the emphasis managers who differ in age place on the Materialistic/Manipulative personal value.

An examination of mean scores shows managers aged 20 - 26 years obtained a mean of 40.40; the 27 - 33 years age group has a mean of 25.92 and the 34 - 40 years age group got a mean of 26.90. Among the 41 - 47 year olds the mean was 25.77; for the 48 - 54 year olds the mean was 22.57; and the 55 years and older group obtained a mean of 19.00. The 20 - 26 year group showed the widest divergence from the overall mean of 25.20. They are most likely to have contributed to the significance in differences of perception of this factor, i.e., Materialism/Manipulation.

Myers and Myers (1974: 12-12) describe younger employees to be enlightened, better informed, concerned with social issues, idealistic and somewhat anti establishment in their views. They are not likely to have high egocentric values. Younger employees tend to be restless and unwilling to adjust to conformity, have the ability to view life in perspective, and are averse to the thought of three decades of monotony

in a job. This general profile of values of younger employees does not imply older workers have an opposing mix of values. Their profile could be similar or have a different mix of values altogether. What needs to be considered is the fact that values change over time, as has been pointed out in studies by Mitchell (1981), and Yankelovich, Skelly and White (1981). The former study shows changes from a materialistic orientation towards non-materialism, whilst the latter is more extreme, showing a change towards antimaterialism, rejection of authority, tolerance for chaos and a blurring of the sexes.

The issue of changes in work values based on Graves' (1971) value system has been studied by Flowers and Hughes (1978). They note a total of about 75% of American blue collar and clerical employees have Tribalistic (25%) or Conformist (50%) value systems, in comparison to about 80% of managerial and professional employees who have Conformist (25%) Manipulative (30%) or Existential (25%) value systems. They speculate on probable changes in direction among these value systems, stating blue collar and clerical employees would show significant decreases in Tribalistic and Conformist value systems towards Egocentric, Manipulative, Sociocentric and Existential value systems. Managers and professional employees would show decreases in conformist and manipulative value systems with increases in Existential and Sociocentric systems. Egocentric and Tribalistic value systems would show no changes. These changes are attributed to changes in education, age, expectations and rising standards of living "although, the empirical evidence is sparse" in this regard (Burke, 1981: 471).

There is no significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers differing in Age.

The findings indicate there are no significant differences among managers differing by age and their perceptions of the culture of the organisation.

As far as can be ascertained there is no literature to support or refute the result of this hypothesis based on Gravesian (1970) theory. However, entrepreneurship is embodied in the Active Hierarchy culture, job based security in the Tribe culture and functional competence in the Functional Flow culture (Beck and Linscott, 1994: 109). These may be linked to the values associated with career anchors at different ages. Slabbert (1987: 108) has identified the career anchors (and hence their attendant values) of a sample of MBA/MBL graduates as: entrepreneurship 30-39 years of age; security based on job tenure, 60 - 64 years; and functional competence 55 - 59 years. Whether managers who perceive the organisation as each of these types fall into the given age categories needs to be tested.

The finding of this hypothesis is therefore not supported by the study of Slabbert (1987).

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers differing in Age.

The findings show there are no significant differences in Achievement Motivation levels among managers differing by age on the different Achievement Motivation factors.

Research by McGough (1995: 248) on values and achievement motivation of women showed significant differences based on age on the Achievement Motivation factors, Personal Excellence and Personal Causation among female managerial subjects on the Achievement Motivation Questionnaire. This finding, however, is not entirely relevant to the present study as its sample comprised females only.

Naidoo (1993: 519) reports no significant differences between age and Achievement Motivation among a sample of 50 potential Black Managers who were selected for a Human Resources Development programme in a food company.

Literature on the subject of the influence of age on Achievement Motivation seems to be yielding mixed results.

#### 9.4.5 THE RELATIONSHIP BETWEEN THE BIOGRAPHICAL VARIABLE EDUCATIONAL LEVEL AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

The fifth set of hypotheses, i.e., Hypotheses 13, 14 and 15 examines the relationships between Level of Education and Personal Values, Level of Education and Perceptions of Culture, and Level of Education and Achievement Motivation respectively.

##### 9.4.5.1 HYPOTHESIS 13

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among managers differing in Educational Level.

Findings indicate there are significant differences on the Tribalistic, Materialistic/Manipulative, and Systemic/Existential Personal Values among managers with differing levels of education.

The mean scores of managers with differing education levels on the Tribalistic, Materialistic/Manipulative, and Systemic/Existential Personal Values are presented in Table 9.1.

TABLE 9.1                      MEAN SCORES OF MANAGERS WITH DIFFERING LEVELS OF  
EDUCATION ON TRIBALISTIC, MATERIALISTIC/MANIPULATIVE,  
AND SYSTEMIC/EXISTENTIAL PERSONAL VALUES

Level of Education	Personal Values Factors - Mean Scores		
	B-O Tribalistic	E-R Materialistic/ Manipulative	G-T Systemic/ Existential
Up to Standard 6	13.40	24.60	16.80
Up to Standard 8	16.64	21.48	13.83
Up to Standard 10	12.89	24.02	16.60
Incomplete Post-Matric Degree or Diploma	10.26	26.47	14.21
University/Technikon/ College graduate with a Degree and/or Diploma	9.19	27.67	20.67
Post Matric Technical Training	10.58	25.25	21.00
Mean	11.82	25.20	17.54

An examination of the data in Table 9.1 shows the Up to Standard 8 education level group and the University/Technikon/College Graduate group mean scores could have been instrumental in establishing the significant difference on the Tribalistic factor; the same two groups possibly being responsible for the significant difference on the Materialistic/Manipulative factor; and in addition to these two groups the Incomplete Post-Matric Degree or Diploma group and the Post Matric Technical Training group possibly being responsible for the significant difference on the Systemic/ Existential factor. These results

tentatively show very highly educated managers (University/Technikon/ College graduates with a Degree and/or Diploma) and those with low levels of education (Up to Standard 8) to be responsible for the differences in scores on the Tribalistic, Materialistic/Manipulative and Systemic/Existential Personal Values factors.

As far as can be ascertained, there is no research on Gravesian (1971) theory with which to compare the findings of this hypothesis. Other research has shown relationships between values and educational levels. Based on the Allport-Vernon-Lindzey values scale, Flores and Catalanello (1987) found differences in the values of nonmanagers to be related to economic class, educational level and organisation roles. In terms of socio-economic level, all subjects placed greater emphasis on aesthetic and social values as opposed to economic and political values, with lower-class managers showing the least preference for the latter. Flores and Catalanello (1987: 636) point out individuals within the non-managerial group who maintain their traditional values "... will tend to perpetuate their membership in lower social strata" considering economic and political achievements are a means to upward mobility. With regard to the relationship between educational level and differences in values of nonmanagers, subjects who emphasised theoretical and political values had a higher level of college education while those who emphasised aesthetic and social values had a grammar school education. Brenner (1988) found a relationship between age and years of formal education, and work values. He found the desire for intrinsic job aspects, independence, and opportunity to perform managerial activities, was strongest among men and women with more



education.

Based on this evidence, it is plausible there are differences in the values of managers with different educational levels.

#### 9.4.5.2 HYPOTHESIS 14

There is a significant difference in the respective Perception of Culture factors (Tribe, Empire, Passive Hierarchy, Active Hierarchy, Social Network, and Functional Flow) among managers differing in Educational Level.

The findings indicate no significant differences among managers with different educational levels and their perceptions of the culture of the organisation.

The lack of published research (as far as can be ascertained) on Gravesian (1971) theory pertaining to the relationship between educational level and perceptions of culture precludes comment.

However, with reference to the Fine Spamer Associates study on Black advancement, Naidoo (1993: 65) concludes less educated respondents expressed stronger [negative] feelings to Black Advancement than well educated respondents in their organisations. Human and Icely (1987: 6) found employees with higher education (post Matric) to be more tolerant about working with Blacks as equals. They also found highly educated respondents to be more liberal. The Naidoo (1993) and Human and Icely

(1987) studies show higher educated individuals perceived liberal organisational cultures positively, whilst lower educated employees were less tolerant of Black Advancement and working as equals with Blacks.

The findings of the current research therefore do not concur with these brief comparisons.

#### 9.4.5.3 HYPOTHESIS 15

There is a significant difference in the respective Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers differing in Educational Level.

The findings indicate there are significant differences among managers with different educational levels on the Achievement Motivation factors of Persistence and Aspiration Level.

The stanines of managers with differing educational levels on the Persistence and Aspiration Level sub-factors of Achievement Motivation are presented in Table 9.2.

TABLE 9.2                      MEAN STANNINES OF MANAGERS WITH DIFFERING LEVELS OF  
EDUCATION ON THE PERSISTENCE AND ASPIRATION LEVEL  
SUB-FACTORS OF ACHIEVEMENT MOTIVATION

Level of Education	Achievement Motivation Sub-factors - Stannine Scores	
	B: Persistence	E: Aspiration Level
Up to Standard 6	6.00	3.60
Up to Standard 8	6.93	3.86
Up to Standard 10	6.17	4.02
Incomplete Post-Matric Degree or Diploma	4.95	4.84
University/Technikon/ College graduate with a Degree and/or Diploma	5.19	4.75
Post Matric Technical Training	5.92	5.25
Mean	5.81	4.41

An examination of the stannines in Table 9.2 shows the Up to Standard 8 group and the Incomplete Post-Matric Degree or Diploma group could have been instrumental in establishing a significant difference on the Persistence sub-factors. The Up to Standard 6, the Up to Standard 8, and the Post Matric Technical Training groups could have contributed to the significant difference on the Aspiration Level factor.

Persistence and Aspiration Level are subfactors of Goal Directedness and Personal Excellence factors. Considering that variances in the former

did not influence the latter, their impact on overall achievement motivation is inconsequential.

With reference to achievement motivation Charoux (1985: 26) speculates that the basic drive to achieve success and being able to express this basic drive may be related to education and socio-economic development. In this regard Charoux (1985) conjectures the failure of Black Managers to achieve could be attributed not to a lack in their capacity to express this drive but to underdeveloped behavioral processes attributed to poor educational and socio-economic backgrounds.

Walberg and Uguroglu's (1970: 130) analysis between motivation and academic achievement shows 98% of 232 correlations between them to be positive. These figures indicate motivation is a highly consistent positive correlate of academic achievement orientation.

In her study on achievement and vocational behaviour of women in Iran, Salili (1980: 386) concludes one of the determinants of achievement motivation is opportunities for educational development and career achievement. Lack of these opportunities were found to impact negatively on the aspiration levels of women.

These studies show achievement motivation is related to educational level. The findings of the current study are, therefore, consistent with the research studies of Charoux (1985), Uguroglu (1970) and Salili (1980).

#### 9.4.6 THE RELATIONSHIP BETWEEN THE BIOGRAPHICAL VARIABLE LENGTH OF SERVICE AND PERSONAL VALUES, PERCEPTIONS OF CULTURE AND ACHIEVEMENT MOTIVATION

The sixth set of hypotheses, i.e., Hypotheses 16, 17 and 18, examines the relationships between Length of Service and Personal Values, Length of Service and Perceptions of Culture and Length of Service and Achievement Motivation.

##### 9.4.6.1 HYPOTHESIS 16

There is a significant difference in the respective Personal Values factors (Tribalistic, Egocentric, Absolutistic/Conformist, Materialistic/Manipulative, Personalistic/Sociocentric, and Systemic/Existential) among managers differing in Length of Service.

The findings indicate there are differences among managers differing in length of service and their emphasis on Absolutistic/Conformist and Materialistic/Manipulative values.

The mean scores of managers with differing Lengths of Service on the Absolutistic/Conformist and Materialistic/Manipulative Personal Values are presented in Table 9.3.

TABLE 9.3                      MEAN SCORES OF MANAGERS WITH DIFFERING LENGTHS OF SERVICE ON ABSOLUTISTIC/CONFORMIST AND MATERIALISTIC/MANIPULATIVE PERSONAL VALUES

Length of Service	Personal Values Factors - Mean Scores	
	D-Q Absolutistic/Conformist	E-R Materialistic/Manipulative
Up to 7 years	34.64	28.34
8 - 14 years	31.04	26.78
15 - 21 years	38.36	22.07
22 - 28 years	35.67	23.71
29 - 35 years	38.86	23.57
36 and over	37.25	19.75
Mean	35.05	25.20

An examination of the mean scores in Table 9.3 shows the 8 - 14 years of service group, the 15 - 21 years group and the 29 - 35 years groups could have contributed to establishing the significant difference on the Absolutistic/Conformist personal value. The Up to 7 years of service group, 15 - 21 years of service group and the 36 and over years of service group could have contributed to the significant difference being established on the Materialistic/Manipulative personal value.

Flowers and Hughes (1973: 49) say length of service is attributable to motivating factors in the work environment, employees stay or leave for different reasons. Their (1973) research shows Materialistic/

Manipulative individuals stay in their jobs for "inside-the-company" reasons. Absolutistic/Conformist individuals' tenure is determined largely by internal reasons (motivators) and less so by external or environmental factors. Likewise, employees with other values would stay in their jobs for different reasons which are either internal or external to the organisation. Flowers and Hughes (1973: 58) found employees who stay because they like their jobs to be relatively Materialistic/Manipulative and Systemic/Existential, those that stay for reasons not directly related to their jobs tend to be Tribalistic and Egocentric. Tribalistic and especially Egocentric employees were relatively more dissatisfied with motivation factors than were employees with other value systems. This study shows personal values influence tenure among employees, but the study does not relate its findings to managers.

Although the literature tends to concur with the findings of this hypothesis, more research is needed to investigate the relationship between personal values and length of service.

#### 9.4.6.2 HYPOTHESIS 17

There is a significant difference in the respective Perceptions of Culture factors (Tribe, Empire, Passive Hierarchy, Action Hierarchy, Social Network, and Function Flow) among managers differing in Length of Service.

The findings show there are no significant differences among managers

with different Lengths of Service and their Perceptions of Culture of the organisation.

As far as can be ascertained, no published data was readily available examining the relationship between Length of Service and the Perception of Culture Factors based on the existential model of Graves (1971).

In work situations, the length of service of employees is determined by their acceptance of that complex set of benefits and privileges that organisations have to offer. Acceptance of these represent their values. These offerings represent individuals' anchors to their jobs. In general terms, Schein (1978: 125) refers to career anchors as "self perceived talents and abilities", "self-perceived motives and needs", and "self perceived attitudes and values". Professionally qualified newcomers who value independence would leave the organisation if this need were not satisfied. Satisfaction of the need for independence would depend upon whether these newcomers perceive the culture of the organisation as an Empire (autocratic) Passive Hierarchy (bureaucratic), or Active Hierarchy (economic, goal oriented) culture or any other type. Likewise those who value functional/technical competence, managerial competence, security and stability, creativity, and autonomy would leave if these work values were not met at different stages of their development. Length of service is therefore dependent upon the relationship between the culture of the organisation (based on its values) and those of its members.

In addition Flowers and Hughes (1973: 51) say a widening of the gap



between the work ethic of employees and the values of employees (culture of the organisation) will determine whether they will stay with the organisation or not. Employment opportunities in the job market will also influence length of service. The finding of this hypothesis is not consistent with the literature and is also to be considered as tentative.

#### 9.4.6.3 HYPOTHESIS 18

To determine whether there is a significant difference in the Achievement Motivation factors (Persistence, Awareness of Time, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence, and Achievement Motivation) among managers differing in Length of Service.

The findings show there is a significant difference at the 0.05 level of significance between the Achievement Motivation factor Awareness of Time and Length of Service. There is no significant difference between Achievement Motivation levels among managers with varying lengths of service on the Persistence, Action Orientation, Aspiration Level, Personal Causation, Goal Directedness, Personal Excellence and Achievement Motivation factors respectively.

Due to the lack of published information on the relationships between Achievement Motivation and Length of Service of Managers on the Achievement Motivation Questionnaire (PMV) used in this study, findings based on the Lynn Achievement Questionnaire are used. Naidoo (1993:

267) cites Hines (1973) who investigated the relationship between the need for achievement and labour turnover and occupations in New Zealand. Promising results were reported from studies in four continents using this instrument: "Questionnaire results from 315 entrepreneurs, engineers, accountants, and middle managers revealed low turnover among high nAch self-employed subjects. High-turnover subjects displayed significantly higher achievement motivation levels than low-turnover subjects. Among engineers, accountants, and middle managers, those with high nAch had high labour mobility rates" (Hines, 1973: 313; cited by Naidoo, 1993: 267-268). According to these results, higher need for achievement individuals show higher labour turnover rates, and consequently would have shorter lengths of service than lower achievement needs individuals.

Shorter lengths of service may be attributed to, among other reasons, high achievement individuals leaving their jobs to promote their longer term career needs. This explanation relates to Pottas et al's (1980: 3) description of the Awareness of Time sub-factor which states such individuals are concerned with the future and have precisely formulated plans for it, which include definite career goals.

These findings differ from the current study results which state there is no significant difference between achievement motivation levels and lengths of service of managers in the organisation. Silverman and Henning (1975) relate length of service to job security. They state even if talents and competencies of some employees are not recognised, employees are unwilling to leave. These studies suggest lower needs for

achievement and the need for security influence the length of service of employees negatively.

In their comprehensive review of the literature and discussion of the subject of labour turnover, Steers and Mowday (1980: 235) mention personality and economic factors as influences and go on to say "... several of the more recent reviews have pointed out a wide diversity of factors (e.g., personal factors, job characteristics, reward systems, supervisory and group relations)". Their absence of any reference to achievement motivation as a factor influencing labour turnover suggests its lack of importance to them.

According to Beck and Linscott (1994: 95), "the essence of Gravesian theory and technology is that the thinking patterns of individuals, groups and societies are the product of their response to the challenges of existence in their particular environments". Based on the idea that the environment shapes thinking patterns, changes in the environment would present new challenges of existence which would in turn influence thinking patterns and values changes. This rationale led them to postulate "Categories such as race are incidental and irrelevant" (Beck and Linscott, 1994: 95; Beck and Linscott, 1991: 29). This postulate has been tested in the hypotheses of the current study and has been found not to hold.

Significant differences have been found in the personal values of managers classified by race, in the way they perceive the culture of the organisation and also in their achievement motivation levels (Hypotheses

4, 5 and 6). Hence race has not been found to be "incidental and irrelevant".

While Beck and Linscott (1994: 95) do not mention what they specifically mean by the term "Categories such as ....", the current study shows managerial level to be a factor in determining the personal values, perceptions of culture and achievement motivation levels of managers (Hypotheses 1, 2 and 3).

Age, Educational Level and Length of Service as biographical variables also influence the personal values of managers (Hypothesis 10, 13 and 16).

The only variable found not to have any significant influence on the personal values of managers is gender (Hypothesis 7).

Perceptions of the culture of the organisation appear not to be influenced by gender differences, age, educational level nor length of service (Hypotheses 8, 11, 14 and 17).

The ages of managers do not appear to have an influence in the achievement motivation levels of managers (Hypotheses 12).

Varying lengths of service have an influence on Achievement Motivation, more specifically the Awareness of Time factor (Hypothesis 18).

Achievement motivation levels are influenced significantly by the gender

of managers (Hypothesis 9).

The results that have been established by the current study are to be seen as tentative, in view of the respondents having been drawn from one organisation only. Generalisation to others is therefore, not recommended.

## 9.5 SUMMARY

A descriptive analysis of the results shows the Absolutistic/ Conformist Personal Value to be most strongly held among all the different categories of managers. Egocentrism was found to be the weakest among all these groups.

There are variations in the way managers perceive the culture of the organisation. While the Passive Hierarchy culture is dominant, some groups of managers also have strong perceptions the organisation is a Functional Flow culture. It is perceived least as an Empire culture by most groups of managers. Others consider it least as a Tribe culture, or Social Network culture.

With regard to Achievement Motivation (PM) the Personal Causation (E) subfactor features strongly as a contributor to the overall score for most groups of managers. The lowest contributor to overall Achievement Motivation (PM) among most groups is the Aspiration Level (D) subfactor.

Patterns of relationships between and among the data from these three

questionnaires have been established. Sets of data from one category of managers tend to mirror those from another, e.g., Indian Managers as a group with the Male Managers' group, and Senior Managers with White Managers.

The intercorrelational analysis demonstrates the relationship between the Personal Values Questionnaire and the Perceptions of Culture Questionnaire and strengths thereof.

Analysis of Variance and t-Tests have shown there are differences among managers (based on job grade, race, and gender) in their Personal Values, Perception of Culture and Achievement Motivation. Eleven of the eighteen tests of the hypotheses have generally produced results in the direction postulated. Among these were hypotheses to test for the influence of biographical variables, namely, Age, Educational Level and Length of Service on managers' Personal Values, Perceptions of Culture and Achievement Motivation. Some hypotheses were supported and others not.

Literature on the application of Graves' (1970) theory to the work environment is sparse. Comment on the current findings therefore had to be based on literature reviews that are less direct.

The results obtained and the limitations that have been pointed out indicate the need for further research. A summary of the conclusion together with implications for further research are presented.

## CHAPTER 10

### CONCLUSIONS AND RECOMMENDATIONS

#### 10.1 INTRODUCTION

The principle objectives of this study were to determine the Personal Values, Perception of Culture and Achievement Motivation levels of Managers classified by Job Grade, Race and Gender. The influence of the biographical variables Age, Educational Level, and Length of Service on Managers' Personal Values, Perceptions of Culture and Achievement Motivation levels were also considered. Respondents were drawn from a large national company based in Durban. All managers in the company were expected to respond by filling in a set of questionnaires to measure each of the dimensions indicated.

A literature review was conducted on the concepts of culture, values, organisational culture, achievement needs and motives, and on an international perspective of cross-cultural differences in work values. Results from research in these fields were used to make comparisons, where possible, with the results obtained in the current investigation.

#### 10.2 CONCLUSIONS

In summary format a descriptive analysis of the results of the study revealed:

- . For all groups of managers Absolutistic/Conformist Personal Values were most highly regarded. Egocentricism was the lowest placed personal value amongst all the groups of managers.
- . The most strongly held perception, by most groups of managers, was the organisation had a Passive Hierarchy type of culture. The weakest perception, by most groups of managers, was it had an Empire culture.
- . The majority of groups of managers scored most highly on the Personal Causation (G) sub-factor of the Achievement Motivation (PM) construct. Most groups of managers obtained the lowest scores on the Aspiration Level (D) sub-factor of the Achievement Motivation (PM) construct.
- . When the extreme scores (those ranked highest and lowest) for the different groups of managers on the combination of measures used were compared with each other, strong patterns of similarities were found. Similarities exist between Indian Managers and Male Managers; Senior Managers and White Managers; All Respondents with Indian Managers; and All Respondents with Male Managers. Such comparisons, however, must be viewed with caution.
- . Comparison of the current study findings with those of other studies shows both congruence and divergence on some factors of the Personal Values Questionnaire, Perceptions of Culture Questionnaire and Achievement Motivation Questionnaire.



- . An intercorrelational analysis shows there were relationships between respective sets of factors on the Personal Values and Perceptions of Culture Questionnaires, namely, Tribalistic (B-O) on the Personal Values Questionnaire with Tribe (B-O) on the Perceptions of Culture Questionnaire, Egocentric (C-P) with Empire (C-P), Absolutistic/Conformist (D-Q) with Passive Hierarchy (D-Q), Personalistic/Sociocentric (F-S) with Social Network (F-S) and Systemic/Existential (G-T) with Functional Flow (G-T). The Materialistic/Manipulative (E-R) Personal Value does not correlate significantly with the Active Hierarchy (E-R) Perceptions of Culture factors. The failure of the Materialistic/Manipulative (E-R) Personal Value factor to correlate significantly with any of the Perceptions of Culture factors suggests a weakness in its structure.
- . Results from the hypothesis tests show there were significant differences in some Personal Values factors of managers based on Job Grade (Hypothesis 1) and Race (Hypothesis 4), and on the Biographical variables Age (Hypothesis 10), Education Level (Hypothesis 13) and Length of Service (Hypothesis 16). There was no significant difference in the respective Personal Values factors between Male and Female Managers (Hypothesis 7).
- . With reference to Perceptions of Culture of the organisation, the hypothesis tests reveal there are significant differences in the way managers based on Job Grade (Hypothesis 2), and Race (Hypothesis 5) consider the respective Perceptions of Culture

factors. There were no significant differences among managers on the respective Perceptions of Culture factors based on Gender (Hypothesis 7) and on the biographical variables Age (Hypothesis 11), Educational Level (Hypothesis 14), and Length of Service (Hypothesis 17).

- . Among the Achievement Motivation factors there were significant differences in the stanines of managers based on Job Grade (Hypothesis 3), Race (Hypothesis 6), Gender (Hypothesis 9), and the biographical variable Educational Level (Hypothesis 15) and Length of Service (Hypothesis 18). There were no significant differences among managers on the different Achievement Motivation factors based on the biographical variable Age (Hypothesis 12).
- . There was a stronger tendency towards sacrificial and collectivist Personal Values and Perceptions of Culture of the organisation, in relation to expressive individualist tendencies.
- . Beck and Linscott's (1994: 95) thesis that "Categories such as race are incidental and irrelevant" in peoples' formulation of values was not supported in the current study.
- . There was a congruence among the dominant Personal Values factor Absoluticism/Conformism, the Perceptions of Culture factor Passive Hierarchy, and the Achievement Motivation factors Aspiration Level and Personal Causation. The relationship among these factors is evidenced by Absolutistic/Conformist values, emphasising

structure, defined roles and a low tolerance for ambiguity; the Passive Hierarchy culture's concern for order, rules and authority; the high Personal Causation's trust in one's skills and abilities; and, the low Aspiration Levels cautiousness about taking risks. This combination suggests the presence of a conservative profile in the management of the organisation. The high Personal Causation and low Aspiration Level scores imply managers are generally inclined to use their skills and abilities but are less likely to take calculated risks and operate in areas of uncertainty. Conformity and bureaucratic order imply structure and removal of ambiguity and uncertainty.

### 10.3 RECOMMENDATIONS

The results obtained in the current investigation must be regarded as tentative within the framework of cross cultural analyses in organisational studies.

- . A more extensive investigation using a larger random sample drawn from several organisations in the same industry would provide a more meaningful result. The focused nature of the current study precludes generalisations to other organisations.
- . The dynamic nature of the prevailing social, economic, and political situation in South Africa affects organisations' and managements' responses to such influences. The pressure for Black Advancement and Affirmative Action (among other strategies) to

uplift a previously disadvantaged group, will continue to cause fundamental transformation within organisational structures. These changes are most certainly going to continue influencing the values of managers, their perception of their organisations, and their achievement motivation.

- . The possibility of translating the instruments that have been used into indigenous languages needs investigation.
- . The norms used to score the Achievement Motivation Questionnaire (PMV) are now dated. They need to be reconstructed in line with the thinking and changes that have been taking place in South African society. The increased emphasis on equality of women in the workplace, for example, is likely to impact on not only the Achievement Motive but on other types of motives as well.
- . There is a dearth of research on Graves' (1970) "Open System Theory of Values", also called the "Emergent, Cyclical, Double Helix Model of Biopsychosocial Systems Development". More research using this model will enrich the body of knowledge related to it and will serve as a springboard for even more research.
- . More cross-cultural research is needed in South African organisations to enhance the data base of information. Scant research, for instance, has been done on the values of Indians and Coloureds in the workplace.

The dire lack of psychometric data relating to the Personal Values Questionnaire and the Perceptions of Culture Questionnaire prompted the creation of localised construct validity coefficients. These data are to be regarded as tentative. It is recommended researchers work towards compiling a data base of the psychometric properties of the instruments.

#### 10.4

#### SUMMARY

A descriptive analysis of the results shows there are differences and similarities in the Personal Values, Perceptions of Culture and Achievement Motivation levels between and amongst most groups of managers, classified by job grade, race, and gender. Analysis of Variances and t-Tests have also shown similarities and differences between and among factors on the different instruments for the various categories of managers. Correlational analysis has shown relationships between the Personal Values Questionnaire and the Perceptions of Culture Questionnaire. Tentative construct validations have also been established for these instruments. More research needs to be done on the Gravesian (1970) model's applicability to the work environment.

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